

PROOFS OF LIFE AFTER DEATH

BY
SIR OLIVER LODGE
AND OTHERS

Philos.

1-

more time

X-80312



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

The Proofs of Life After Death

*"Joy, shipmate, joy!
(Pleased to my soul at death I cry,)
Our life is closed, our life begins,
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore,
Joy, shipmate, joy!"*

—Whitman.

THE PROOFS OF LIFE AFTER DEATH

BY
SIR OLIVER LODGE
AND OTHERS

A COLLATION OF OPINIONS AS TO A FUTURE
LIFE BY SOME OF THE WORLD'S MOST
EMINENT SCIENTIFIC MEN
AND THINKERS

COMPILED AND EDITED BY
ROBERT J. THOMPSON



BOSTON
SMALL, MAYNARD AND COMPANY
PUBLISHERS

Copyright, 1902
BY ROBERT J. THOMPSON

Copyright, 1906
BY HERBERT B. TURNER & Co.

All rights reserved

FIFTH EDITION

I dedicate
this book to my brother Flint, who
as to this life is dead;
whether he is conscious of my humble efforts
to thus honor his memory
I cannot say;
I think he is.

"Meanwhile what are we to do? To inquire, to criticise, to discover, but also to live,—to live this life here and now: aided thereto, it may be, by a laboriously acquired certainty that it is only an interlude to a more splendid drama."

*Sir Oliver Lodge, F. R. S.,
Birmingham, England.*

* * *

"Every institution connected with social, moral and religious life must be profoundly affected, whether for good or ill, by such an assurance as may be given by psychical research of a future life, the doubt about which has turned the aspirations of modern civilization from the moral to the economic ideal."

*Prof. J. H. Hyslop,
Columbia University.*

PREFACE

How The Symposium Came to be Written.

“Your brother is dead!”

Such was the midnight message I received a little over a year ago. It was the first time Death had struck so near to me since the days of my childhood—the first time I had had occasion to marshal up such hazy and chaotic reasons as I possessed for the conviction and consolation that—“It is well—he is gone—I also shall follow soon or late, and we shall meet again.” They seemed insufficient and trivial in the presence of the great fact that *he lay there dead.*

And then, the minister in the lonely little church, himself almost a stranger in the community where he worked, and altogether a stranger to the relatives of the deceased, knew not what to say. So he preached a sermon that might, at least, give some hope to infidel, agnostic or Christian. He advanced, in his simple way, from scientific analogy and philosophy, such reasons for a belief in life after death as he thought might appeal to those who could not accept, nor even cared to accept, though in the presence of Death, the doctrine and faith of religion.

Personally, my belief in a life after death was more or less fixed, a permanent conviction, shadowed at times perhaps with puzzling questions and negative thought, but strong and vigorous, nevertheless, and seeking always the sunlight of truth.

Endeavoring to console one even nearer to my brother than myself, I realized how unprepared, how barren is the average mind in the face of this seemingly great catastrophe. In the absence of absolute demonstration, at hand and ready at all times, the reasons, principles and inferences for this belief cannot be too numerous; for they must contend with the evidence of the world of sense, a world to which the greater part of mankind for the most part confines its activities.

Hence this book—this Symposium.

Some time after returning to my home in Chicago, and in accordance with a plan to bring into a concise whole the strongest and best reasons advanced by science, philosophy and common sense as substantial evidence of a future life, I addressed the following letter to a number of eminent men in America, England, France, Germany, Italy and Russia:—

Dear Sir:

The Author of this letter, inspired by the untimely decease of a dear friend, and in contemplation of the numerous philosophical and logical theories leading to a belief in the continued existence of the soul, or personal identity

after death, begs of you the great favor of a letter, setting out as briefly, or at such length as may be convenient, what you consider to be the strongest reason, or argument, advanced by science or philosophy, or by common sense, in favor of an affirmative answer to this mighty question; or preferably, a statement of your own deductions thereon.

It is our desire to obtain from thinkers and educators of the world, an expression — a twentieth century bulletin, on this subject.

Our request will impress you doubtless as an unusual one, but none the less will you see the force of it, and its possibilities. Who can measure the impetus such a compilation may have upon the inquiring human mind?

May I not have your co-operation in this matter?

Thanking you now in advance for the courtesy of a reply, I am

Fraternally yours,
ROBERT J. THOMPSON.

Wellington Ave., Chicago, U. S. A.
October, 1901.

From the answers to this letter and from references I have received in connection with it from various correspondents, some of them the most eminent of our day, and some, like the author, unknown to the world of scientific thought and research, I have put together this book. There are some repetitions of thought in it, naturally, but they will be found where most essential, that is, on the strongest points. I have taken the liberty to introduce in different places throughout the matter, in parentheses, definitions of some of the technical scientific terms, that the ordinary reader may without difficulty comprehend the thought.

Most persons, whether Christian, Jew or Gentile, reading here the reasons and deductions given by those whose thought make up this symposium, will, it is my belief, close the book with satisfaction, and with the conviction of knowledge, rather than faith, or, if you prefer, as well as faith, that there is—**LIFE AFTER DEATH.**

ROBERT J. THOMPSON.

Chicago, Oct. 15, 1902.

Recrimination.

By Special Permission of Mrs. Wilcox.

I.

Said Life to Death, "Methinks if I were you
I would not carry such an awesome face
To terrify the helpless human race.
And if, indeed, those wondrous tales be true
Of happiness beyond, and if I knew
About the boasted blessings of that place,
I would not hide so miserly all trace
Of my vast knowledge, Death, if I were you.
But like a glorious angel I would lean
Above the pathway of each sorrowing soul,
Hope in my eyes and comfort in my breath,
And strong conviction in my radiant mien,
The while I whispered of that beauteous goal.
This would I do if I were you, O Death!"

II.

Said Death to Life, "If I were you, my friend,
I would not lure confiding souls each day
With fair, false smiles to enter on a way
So filled with pain and trouble to the end.
I would not tempt those whom I should defend,
Nor stand unmoved and see them go astray.
Nor would I force unwilling souls to stay
Who longed for freedom, were I you, my friend.
But like a tender mother I would take
The weary world upon my sheltering breast
And wipe away its tears and soothe its strife.
I would fulfill my promises, and make
My children bless me as they sank to rest,
Where now they curse—if I were you, O Life!"

III.

Life made no answer; and Death spoke again:
"I would not woo from God's sweet nothingness
A soul to being, if I could not bless
And crown it with all joy. If unto men
My face seems awesome, tell me, Life, why, then,
Do they pursue me, mad for my caress,
Believing in my silence lies redress
For your loud falsehoods? (So Death spoke again.)
Oh, it is well for you I am not fair,
Well that I hide behind a voiceless tomb
The mighty secrets of that other place.
Else would you stand in impotent despair
While unfledged souls straight from the mother
womb
Rushed to my arms and spat upon your face."

Ella Wheeler Wilcox.

"The immortality of the soul is a matter that concerns us so much, that affects us so deeply, that we must have lost all sentiment if its investigation leaves us indifferent. All our actions and thoughts follow paths so different, varying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object."

—Pascal,

INTRODUCTION

The Idea of the Book.

The facts, statements and expressions of opinion contained in this volume—THE PROOFS OF LIFE AFTER DEATH—are grouped under the several headings of Science, Psychical Research, Philosophy, and Spiritualism. This classification has been made in order to divide the work into parts; and for the purpose, too, of placing the various persons whose thought I have used under the standards they would perhaps prefer to be found. The grouping is not altogether correct; for all knowledge eventually comes under the broad head of Science. Psychical Research, for example, has become during its twenty years of systematic organization quite as respectable a branch of science as medicine or astronomy. Spiritualism, aside from its phenomenal aspect, is the highest kind of philosophy, and in its phenomenal aspect, according to Professor Alfred Russel Wallace, Sir William Crookes and other noted and conscientious scientists, one of the most enticing and important fields of scientific investigation.

If it were not for the fact that among the conserv-

ative, the materialist class of scientists, the theory is accepted that thought is a product or function of the pasty gray matter of the brain, it might well be said that philosophy had already definitely proven the immortality of the soul. This scientific doctrine that thought is a function of the brain seems, however, to be rapidly falling into the limbo of mistaken deductions, especially so, in the face of the introduction into our universities and colleges of the study of experimental psychology, and the more or less approved demonstrations furnished by the Psychic Research Society that certain marked phases of thought and intelligence exist independent of any brain whatever.

The idea, of which this book is the result, has been to bring together into a combined form and in accordance, I may add, with the modern commercial scheme of economy the various thoughts and reasons men possess for a belief in the continued conscious existence of the soul after death. In presenting such a symposium to the world of books, it has been the thought of the author, as well, to awaken in the minds of those before whose eyes it may pass, the hope, if not the conviction, that this profound problem is not unanswerable; that it is a practical question, open and demanding investigation and solution; that upon its issue rests the most stupendous results in civilization and the relations of man to man in all their varied aspects.

Full knowledge of the value of human life, its necessity in the evolution of an individual soul, and the essential worth to the whole of that spirit atom, if such it be, such knowledge would doubtless contribute more toward the relief of distress, the speedy and certain upbuilding of the race, its evolution and progress, than any or even all conceivable knowledge, other than this, to which the mind of man could aspire.

It might be, however, that an absolute, settled solution of the question of future life, without a corresponding knowledge and appreciation of the purpose of life, would mean, whatever the solution, the quick destruction of mankind. For, as in the midst of a journey when the voyager is hurried on with increasing speed to a destination he knows not of, there comes to him the knowledge, fixed, inexorable, implacable and unquestioned, of not only the utter fruitlessness of his journey, but of appalling annihilation at its end; would he bear the agonies, the failures, the storms and wrecks bestrewing his onward course? What conscious being does not live in anticipation of the coming hour, of the morrow, or in the hopes of fulfillment of the aspirations and ambitions of to-day? If his train were bound to destruction—there were no uncertainty, no hope, no future—the traveler, whether on life's journey or the Twentieth Century Express, would, with all his companions, leap, not for life, but for death, and

dying would leave no progeny to face the hideous mockery they had escaped.

And yet—

On the other hand, the traveler, moving onward to a goal, far away seemingly—lovely possibly, and harmonious as the summer days of youth; the hours, the days and years drag on with the same pains and storms and despondent wrecks; he travels on. Suddenly there comes to him the ultimate conviction, the demonstration and certain knowledge, that death is the doorway here and now not less open than at the end of the journey, to the freedom, harmony, joy and greater life of man—the race might live, but the individual would rush quickly, happily and without hesitation into the arms of the Deliverer.

The million years or centuries or ages, as the case may be, of evolution of this wondrous animal man might thus be defeated; for free will, reason, justice, sentiment and love are qualities not belonging to toys and playthings. And “a little learning is a dangerous thing.”

So a realization of the purport and value or necessity of this life must come with the final demonstration that there is continued life after this.

Supposing we go back in thought some eighty generations. Counting from father to son and then to grandson as thirty and sixty years and so on, it would take us back into the palmy days of Greece.

Whether we would find our eightieth progenitor a savage denizen of the links of Scotland or a polished philosopher of Greece, it would be difficult even to make a guess. If we could forget for a moment the affairs of to-day, it would not seem so very long ago; yet the most learned men of those days accepted as truth the idea that the Sun was harnessed to a team of powerful horses that during the space of twenty-four hours dragged that shining body around the Earth.

Now while these eighty generations of our fathers have lived and died on the planet Earth, man's knowledge has so increased as to enable us with perfect accuracy to ascertain the Sun's distance from the Earth—ninety odd millions of miles, its size—nearly a million and a half times greater than that of the Earth, its weight—over two octillions of tons, or three hundred and fifty thousand times that of the Earth. We know its composition, the distance, and the direction it travels.

Organized and concentrated research grows rapidly; it waters its own roots. We learn to-day as much in ten years as we learned a century or two ago in a hundred years. Where is it going to lead us? How many more generations of Thompsons or Smiths or Hohenzollerns are to come and go before this persistently questioning human mind of ours will have laid before us a complete and unconditional demonstration of this, the supreme problem of

existence? Can anyone doubt that the question will be eventually solved? Can anyone imagine a time, unless it be when once the question is solved and that forever, when mankind will not demand an answer to it?

Has it occurred to you, my friend, that "the country from whose bourne no traveler returns" has an innumerable, stupendous population? Do you know we are supplying it at the rate of one for each second of time, sixty to the minute and three thousand six hundred to the hour, a rate of departure which means eighty-six thousand four hundred emigrants each twenty-four hours; or the nation making population of thirty-one and a half millions of individuals that take ship for that country each year?¹

No, it has not occurred to you perhaps. Nor has it often come to your mind that you, too, sooner or later—at most after a few lightning revolutions of the planet Earth around the Sun—shall also pass up the gang-plank with your day's quota of emigrants and take passage to the new country.

Here we gaze upon the locked and forever abandoned dwellings left by our loved ones—father,

¹ The death rate throughout the world is conservatively estimated at two per cent of the population per annum. It ranges below, and of course considerably above, that figure. But mortality experts generally count on a rate of twenty deaths yearly to the one thousand of individuals. The world's population is estimated at not less than 1,500,000,000. Or one million five hundred thousand-thousand souls. Twenty times this number gives the appalling total of thirty millions, the average number of deaths occurring each year among the peoples of the Earth.

mother, brother, sister, sweetheart, wife, son or daughter—they have fled. The houses are tenantless and soon to fall into decay. We think: Why not look into this matter, this voyage? True, we cannot escape the journey and consequently have concerned ourselves little regarding it. It might be, however, that if we could learn something of this new country, so populous, so evidently attractive, could look beyond the horizon by aid of telescope or higher altitude and see the course taken by the travelers, whether into some dark vortex of nothingness or into the sunny seas of persistent consciousness and evolution; if we could do this, it would be the part of wisdom, certainly.

Whither away?

So we begin to bestir ourselves. We climb out and upward, somewhat above, as we suppose, the heads of our fellows; those engrossed solely in the affairs of the old country, and not caring to widen their horizon, especially that part embraced in the sea-line. And as we reach higher altitudes the atmosphere clears perceptibly, our first observation being that above and below, and all about us, from every point of vantage imaginable, fellow-countrymen are stationed with telescope and various inventions calculated to intensify the powers of the senses, gazing into the distant haze with a single eye—with an eye for signals from the emigrants.

Thirty-one and a half millions a year! Why it

requires less than three years for the world to furnish this new country with a population equal to, or greater, than that of the entire United States in the year of Christ Nineteen Hundred.

Up the gang-plank they pass, to the tick of the everlasting chronometer of Time—one per second.

Count them, you cannot! For if you live over the common span of fourscore years the inconceivable number of two billion four hundred million of fellow human creatures of the planet Earth will have died, while you have lived.

To-day, after waiting some ages in the valleys, expecting or hoping to hear from those travelers outward bound, we stand—in the silence. But it is a portentous silence, a whispering, breathing silence, a catching of the breath and a trembling before the song bursts forth.

The supreme appetite of man is for life, harmonious, immortal life. Nature provides for the fulfillment, the complete fulfillment at some time or place of all the appetites of man. What then of this, the supreme, the eternal, the everlasting appetite—the desire for immortality?

Who shall place a limitation here?

“Knowledge is the wing wherewith we fly to Heaven.” All things are for its acquirement. How vast it is looking backward, how infinitesimal looking forward. Increasing knowledge demands more knowledge, larger fields and vaster efforts. Man

will not travel forever toward an unknown goal. And when the day arrives that he may look forward to the end of his life's journey, when he may look beyond the sea-line and view there, clear and beyond peradventure of doubt the quickening clutch of the dread maelstrom, the yawning maw of annihilation, blank death—then would human nature turn back upon itself in throes of revolt; evolution would cease, and the human race, after a few reactionary generations, obliterate itself completely from the face of the Earth.

Such a conception of the finality of man's existence on the Earth is not impossible; yet it does such violence to common sense, to all the schools of learning, known, or conceivable to man, that we are forced to the conclusion that the demonstration of this question of life after death must be affirmative and cannot be negative.

What is the value of a human soul? Is it nothing, or is it everything, infinitesimal, or is it infinite? Let that question be answered and the sociological problem is solved forever. No man would knowingly grind jewels into the dust. And if the human life is not an immortal soul in evolution the sooner it is known the better, that the useless, unnecessary struggle may cease. Would we consciously sow germless seed? Do we plant in ashes? What reasonable being, capable of justice, sympathy and

attachment, could breed a child for annihilation?
For, in the language of the good gray poet,

"If all came but to ashes of dung,

*If maggots and rats ended us, then Alarum! for we are be-
tray'd,*

Then indeed suspicion of death.

*Do you suspect death? If I were to suspect death I should die
now*

*Do you think I could walk pleasantly and well-suited toward
annihilation?"*

CONTENTS

	PAGE.
PREFACE—HOW THE SYMPOSIUM CAME TO BE WRITTEN,	11
INTRODUCTION—THE IDEA OF THE BOOK, .	17
PARTS :	
I.—THE SCIENTISTS,	35
II.—THE PSYCHICAL RESEARCHERS, . . .	113
III.—THE PHILOSOPHERS,	205
IV.—THE SPIRITUALISTS,	277
V.—WHAT THE EDITOR THINKS ABOUT IT, .	313
VI.—IMMORTALITY FROM NEW STANDPOINTS, .	323
VII.—INDEX TO CONTRIBUTORS AND AUTHORITIES,	361

Philosophy of the Good Gray Poet.

*When you read these, I that was visible am become invisible,
Now it is you, compact, visible, realizing my poems, seeking me,
Fancying how happy you were if I could be with you, and become
your comrade ;*

*Be as if I were with you. (Be not too certain but I am now with
you.)*

* * * * *

*What do you think has become of the young and old men ?
And what do you think has become of the women and children ?
They are alive and well somewhere,
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at the
end to arrest it.*

And ceas'd the moment life appeared.

All goes onward, nothing collapses.

And to die is different from what anyone supposed, and luckier.

* * * * *

*I do not doubt that whatever can possibly happen anywhere at any
time, is provided for in the inherences of things.*

*Did you think Life was so well provided for, and Death, the pur-
port of all Life, is not well provided for? Life, life is the till-
age, and Death is the harvest according.*

— Whitman.

Part I

The Scientists

Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured.

*Prof. N. S. Shaler,
Harvard University.*

* * * * *

*"Still seems it strange, that thou should'st live forever?
Is it less strange, that thou should'st live at all?
This is a miracle, and that no more."*

—Young.

SCIENCE.

There are many men parading under the banner of Science, that belong either on the house-tops or in the cellars. Science walks upon the hard ground, and if she looks down instead of up, it is that she may mark well her course and stumble as seldom as possible. She does not dash ahead, nor drive into dark alleys. She keeps in the light of approved facts. She does not discover things, but proves them when they are discovered, if they are true; and disproves them if they are false. She is the salvation of man, as man, and she alone can give him a true and final knowledge of immortality, as she, only, can teach him the manner of planting his field or baking his daily bread.

Science does not fall; but those enlisted in her cause and marching under the folds of her standard grow weary and lag behind and sometimes fall; or now and then, even while Science is but an infant and her eternal journey barely begun, they proclaim with ass-like wisdom—the possible and the impossible—the what's what; and the limits of human understanding. They halt, for they are weighted with learning; they stumble, fall, and are forgotten; but Science moves serenely on. It makes no difference

to her whether her gauge is held aloft for the moment by an Edison, or a Newton—a railroad newsboy, or an organist; or by a Haeckel or a Spencer—savant or synthetic philosopher. She has neither hopes nor fears, and she seeks only the truth.

Not more than thirty years ago a certain distinguished member of the French Academy of Sciences, an accomplished and highly-educated man—for otherwise he could not have been a member of that select and noted body—arose before his colleagues and pronounced the Edison phonograph, which you can now hear on every street corner, as nothing more than an acoustic illusion; that after a close examination he could find nothing in the invention but ventriloquism. It was impossible, according to his idea, to admit that mere metal could perform the function of the human voice. That scientist is to-day either forgotten, or what is worse, laughed at.

As a fine example of how a person of high intellectuality, a man of great brilliancy and genius, and living in the light of modern thought can forget the infancy of Science and Knowledge, and say: "This we cannot learn; in that direction we have reached the end of the road; the wall can never be scaled," and so on, we quote the following from the London correspondent of the New York Tribune:

"London, Aug. 18.—The Rev. Dr. Gunsaulus, of Chicago, has created a profound impression by his preach-

ing in Dr. Parker's pulpit in the City Temple. In the course of a sermon in which was shown how vain was man's effort to span the mighty distance between earth and heaven and discover the secret of the Almighty flame, the preacher for a moment descended from his poetic plane and with dramatic outspokenness unfamiliar to frequenters of the City Temple actually excited the listeners into a demonstration of applause."

If such men as Dr. Gunsaulus cannot look forward, they might at least look backward, and from what they see coming up the few initial centuries of man's intellectual development, judge by these observations of the possibilities of the future; or judge not at all. Better yet would be the optimistic and nobler thought of Professor Sidgwick, the first President of the Society for Psychical Research, the patriarch and pride of Trinity College:—

"I sometimes feel, with somewhat of a profound hope and enthusiasm, that the function of the English mind, with its uncompromising matter-of-factness, will be to put the final question to the universe with a solid, passionate determination to be answered which must come to something."

When railroads were first projected the idea was pronounced ridiculous. Scientists brought forward the reasons for their impracticability by speaking of the inertia of matter, the tenacity of metals, and of the resistance of the air. It was less than seventy years ago that these noted men claimed the railway

could furnish no advantages to travelers, excepting possibly for short journeys. To-day the great Oriental Express thunders out of Paris and over their graves in its flight to Constantinople, at a speed of sixty miles an hour.

And Science moves steadily forward.

It is the opinion of many thoughtful people—among them some of the best known and most eminent scientists—that the question of life after death is a demonstrable proposition, that it is already fairly proven, but that it awaits the amassed, severely tested and systemized knowledge that is first and always essential to effect a universal conviction.

The Scientists.

DR. CESARE LOMBROSO

Excuse brevity, owing to my absence from my country. The question you put to me is not one that has, as yet, been solved with scientific certainty. But there is a great probability now given us through psychical and spiritistic researches, that there is a continued existence of the soul after death, preserving a weak identity, to which the persistent soul can add new life and growth from the surrounding media.

DR. PAUL JOIRE

Excuse me for replying to your letter in French, as I am not sufficiently familiar with English.¹ It is with pleasure that I communicate to you the conclusion I have reached in my studies upon the existence of an after-life.

First. We have a foundation for admitting the value of human reason. Man judges of all that surrounds him by means of reason, that is to say he admits *a priori* the correctness of his deductions; for instance, the quality of bodies such as color, shape, density, weight, is nothing more than the deduction of our reason after the impression has been received by our senses.

¹ The French translations in "The Proofs of Life After Death" are by Mr. J. Delmotte.

Second. The theory of materialism does not exist, or is rather a war of words, for otherwise it would be an absurdity, for there is no effect without cause. Go as far back of the origin of the world and of nature as you please, reaching the cellula or the single vibration, and you find that this original entity has had a cause, which is the first cause. This first cause is a force; it cannot even be called a vibration, as a vibration implies a force that produces it. This force must always have existed, otherwise the force itself would recognize the existence of another first cause.

Furthermore the first cause always exists, as the movement that we more especially call in this world life always exists, and all movement ceases when the cause or force which produces it ceases to exist.

This cause or the initial force is intelligent, for a force can only produce that which it contains within itself. Apparent order can originate from a regular, but not from an intelligent, force; for instance:—a regular current can produce regular crystallization and petrifications, but identical reproductions are always its limit.

Going to a higher degree, the vegetable kingdom shows us more complex organization, but the reproductions, although of a more delicate character, are of the same kind or identical. The animal kingdom presents a more perfect organization; in it we

already find instinct, but instinct is always the same for the same species.

In man one finds intelligence which even in the smallest degree is above what we find in the most perfect animal. The purity of intelligence is only accessible to man (geometrical reasoning). The variety of its productions, such as invention of things differing from all those which have now existed—intelligent deduction made through observations and reasoning—works of art with infinite variations, all pointing to an ideal, although in different channels. Ideal exists only in man.

Two things result from such reasoning:—first, that the force which created man is an intelligent force; second, that man is distinguished from all other beings in nature by intelligence.

The force which has created man, being intelligent, must follow its work of order and organization beyond the narrow limits of nature which are known to us by means of the senses we now possess, viz: reason of order and justice. which must repair the inequalities of life. It must not be objected here that all men have not got equally delicate sentiments, equally fine senses, and consequently that they do not feel equally as much the privations and pains of life nor enjoy its joys and pleasures in the same fashion. Physiologically and anatomically all men are the same; they are organized for the same aspiration, the same happiness, although all of them

do not find it here; they must perfect themselves later and become able to attain them, otherwise the aspirations for an ideal, for happiness, for the infinite which exists in man, and which cannot be satisfied in this life, would have no reason to exist.

It can be demonstrated experimentally that there is in man a principle which differs from that in a material body.

Telepathic phenomena show us the direct influence of one spirit on another without any physical or material communication from the outside.

Mental suggestion, the indisputable reality of which was demonstrated by my own experiments a few years ago, proves that it is possible to communicate amongst men without having recourse to the senses or to any other physical process.

The spirit of man progresses every day as his bodily forces decline, and far from growing old, it broadens, develops and fortifies itself day by day. Medical observation shows that when, at a given time, the organ whose use is to bring in evidence this intelligence is no longer apt to fulfill its functions, it is not intelligence that disappears, but the link that connected it in its relations with the outside world; the phenomenon that takes place is analogous to that of sleep.

The conclusions to be arrived at from these philosophical, scientific and experimental considerations are:—

First. That the intelligent principle which outlives corporeal nature exists in man.

Second. That in his future life the principle commonly called the soul preserves to a great measure the qualities and dispositions which dominated it in its terrestrial life.

Third. That this supra-terrestrial life is under the influence of the life in this world, which prepares it for the after-life. The soul ought always to reach a certain development, and by elevating itself on this earth above everything that lowers it and brings it close to matter it will be much easier attaining perfection.

These, dear sir, are considerations briefly quoted from my studies and experiments.

BISHOP H. C. POTTER

Apart from Revelation, I do not know any argument likely to be of more service to you than that of Professor N. S. Shaler, of Harvard University, in his volume "The Individual; A Study of Life and Death."¹

PROF. N. S. SHALER

The naturalist, using this term to designate all those who are intimately concerned with scientific inquiry, differs from his fellows of the more ancient employments in no other regard save that he has

¹ D. Appleton & Co., New York.

learned, or at least should have learned, certain rules based on experience, which serve somewhat to diminish the risk of error in the judgment and something of technical skill in the application of his resources. Thus he should know how to verify his data and to criticise his conclusions somewhat better than the mechanic or merchant ordinarily learns to do. As a matter of fact, however, there is not much difference in the measure of the verifying and criticising skill among the abler men of any of the walks of life. Except for the craft knowledge, the better men in the economic field are as truly men of science as their brethren to whom that term is commonly limited.

The results of the last hundred years of active inquiry have been again and again to double the mass of information which has been gathered in the centuries since men began to question Nature. But all those who see beyond the surface are forced to recognize the truth that the proportion of what is known to that which is knowable, but undiscovered, is in nowise diminished for all the researches that have been made.

The most admirable result of natural inquiry has been the conception that all the occurrences of the visible universe are related in the manner of antecedent and consequent, or, as we say, as cause and effect; that nothing lies without the enchainment of actions. Along with this has come the conviction,

eminently well founded, that the energy involved in action is never lost, but only changes its form of activity; so that when a given amount of water rises into the air by virtue of the heat which the sun has applied to it, it returns the same amount of energy to the air or the earth in its condensation, in the friction it receives in falling or in striking upon the surface.

The concept of causation by application of energy passing onward from event to event appears to be so implicit that it leads the mind to assume a knowledge as to the nature of the actions involved, which it does not really possess. Thus we almost instinctively assume that, because we perceive the continuity of the events, we take account of what really occurs in these actions. * * *

As I look across my room, my sight ranges through the air. This air is instinctively postulated (assumed) as simple in its nature, for the reason that I see through it and behold nothing therein. My knowledge tells me that it is in fact a plexus (center) of actions and qualities so vast and complicated that if I saw it with complete understanding I should surely know more than all that has yet been learned of matter. For the moment this critical view makes a strong impression on my mind, one so great that it seems likely to endure; but, when after a moment of this thinking I look again, there is the same apparent emptiness, and with it the same suggestion of

simplicity. * * * In its scientific aspect this conception of the infinite order about us is not only very modern, but has been attained by few, and held only in rare moments, when the constructive imagination dealing with the data of science enables us to see dimly, yet effectively, how false is the impression which the commonplace view gives of the truths of Nature, and how a truer understanding, such as we now obtain only in glimpses, is to be the heritage of our successors of the larger time. * * *

To those who hold to the illogical idea that we can observe all that happens in even the simplest natural fact, the process of death may, in the ordinary form, appear as a sufficient basis for denying the possibility of immortality.

If the discreet naturalist were asked how he could conceive the survival of the intelligence to be effected after the machinery by which it had apparently been engendered had disappeared, his answer might be somewhat as follows: He would first call attention to the fact that in the process of reproduction all the experience of the antecedent life is passed on from generation to generation, over what we may term a molecular bridge. Thus, in the case of man, a tiny mass of protoplasm, imponderably small, carries on from parent to child the body, the mind, all indeed that the predecessors in tens of thousands of specific forms and unimaginable millions of individuals have won of enduring profit from their experience.

Therefore, even within the narrow limits of the known there is evidence that the seed from which an individual intelligence may be evolved can be effectively guarded and nurtured in the keeping of an exceedingly small body of matter. In a word, the facts of generation show us that under certain conditions life, as complicated potentially (possibly) as that which passes away from the body at death, may reside and be cradled in states of matter which are, as compared with the mature body, very simple. It is difficult to resist the conviction that it is in the process of generation, in the keeping of atoms, molecules, or whatever else be the ultimate form of the transmitting agents.

Be it understood that this is not an argument to show that the spirit of man goes forth in some part of the dust of the body. The point is, that the known properties of matter are so complex and our ignorance as to the range of these properties so great, that the facts of death cannot be made a safe basis for a conclusion as to the survival of the intelligence.

To the argument that all we know of intelligence is limited to what we find incarnate in animals of various degrees, and that all the supposed evidence going to show, either the survival of definite individualities after death or the existence of intellectual powers in Nature, has fallen before the assaults of science, the careful naturalist has still to object that the proof of these propositions is lacking. * * *

It is a fact, that in the organic life of this world but one series, that which leads to man, has attained to a high measure of true intellect. * * * It is also evident that the possibility of man's development has rested on the successive institution of species in linked order, reaching down at least to the level of the lower vertebrate life, and back to a time at least as remote as the Devonian period. If, in this succession of tens of thousands of species, living through a series of millions of years, any of these links of the human chain had been broken, if any one of the species had failed to give birth to its successor, the chance of the development of man would have been lost.

So, when we consider what the struggle for existence means and has meant through all the ages, we are forced by this evidence to believe that there has most likely been a control of an intellectual nature over the events. It may be that the result is merely fortuitous (chance); but, if so, it must have been almost as one to infinity against the chance that the summit should have been attained in man. * * *

If we fancy a being of an appropriate intelligence beholding the outset of the organic series on its long journey through the ages, foreseeing the intellectual goal, and on the way to it the innumerable chances of accident, which would leave it short of the supreme success, we may well imagine that this success would have appeared to be practically unat-

tainable without the guidance of a controlling power, intent on the end. It is true that any one of the steps toward man, say the first, may conceivably have been won by chance, and that the probability of the second fit advance occurring would not be lessened by the first success, and so on to the end of the series; but the chance that the happy casts should have been continued without a fatally destructive break would have appeared to our supposed observer as essentially impossible.

To put the matter in simpler form, let us compare the construction of the series which led up to man to the process of throwing dice. The chance of throwing the bits so that double sixes appear is relatively small, as trial will show. Yet it is certainty itself compared to the chance that any group would by hazard develop toward man. Now if on a second throwing of the dice double sixes again appeared, any critical mind would begin to suspect that they were loaded; and if on hundreds of casts a like result invariably appeared, he would have the most absolute proof that can possibly be had to show that chance did not determine the occurrences, or, in other words, he would be compelled to support the existence of some kind of control leading to the particular result. This is, in effect, what we find in the development of the series of animals which leads to man. If we are to judge that work by our intelligence, we are led to the conclusion that the succes-

sion was determined in substantially the same way that we determine the results of our own contrivances. * * *

The facts connected with the organic approach to man afford what is perhaps the strongest argument, or at least the most condensed, in favor of the opinion that there is an intelligent principle in control of the universe. To those who have devoted themselves to natural inquiry, at the same time keeping their minds open to the larger impressions which that field affords, there generally comes a conviction as to the essential rationality of the operations. They have to consider facts which cannot be otherwise explained, except on the supposition that a mighty kinsman of man is at work behind it all. Again and again the naturalist feels that this or that feature of the order exactly satisfies him, just as he feels that the turn of a phrase or the shape of a thought in an author is after his own mind. In fact, to the inquirer this recognition of himself, of his own intellectual quality in the events he is considering, gives the sense of the highest pleasure which his occupation affords. By no means all those who successfully make researches perceive this quality of their work, yet I believe it is present with them all. Nor is it limited to the naturalist. Much the same state of mind is afforded by the contemplative state of mind with which one views the beauty of the landscape, of the flower, in fact any of the many

expressions of the realm. The joy we have in those exercises of the intelligence arises in large measure from the fact that we feel the kinsman in the thing we behold.

The foregoing reasons * * * show at least the general method by which the naturalist may be led to the conclusion that the universe is in control of power, in ways like unto the mind of man. The judgment does not lead to the assumption that the likeness is complete. At most it gives little save hints as to the measure of the kinship. But, imperfect as is the hypothesis, it is the only solution of the facts which in any measure satisfies them. It is more rational than any supposition which excludes intelligence from a pervading and controlling position in the universe. Such, then, are the points concerning the matter of fact as to the immortality of the soul. * * *

The only direct evidence that can claim scientific inquiry, which goes to show the persistence of the individual after the body dies, is that afforded by the so-called occult phenomena; by the alleged appearance of spirits, or the communication with what appear to some inquirers to be the minds of the departed.

Notwithstanding their urgent disinclination to meddle with or be muddled by the problems of spiritualism, the men of science have a natural interest in the inquiries of the few true observers who are

dredging in that turbid sea. Trusting to the evident scientific faithfulness of these hardy explorers, it appears evident that they have brought up from that deep sea certain facts which, though shadowed by doubt, indicate the persistence of the individual consciousness after death. It has, moreover, to be confessed that these few, and as yet imperfect, observations are fortified by the fact that through all the ages of his contact with Nature man has firmly held to the notion that the world was peopled with disembodied individualities which could appeal to his own intelligence. Such a conviction is itself worth something, though it be little; supported by any critical evidence it becomes of much value. Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured.

E. DUCLAUX

Excuse me for not being able to help you in your investigation. I have no scientific opinion regarding the questions you put. I mean, no opinion that rests on anything but personal beliefs. Besides, I think that everybody is in about the same position and that any reasons that may be brought forth in favor of one's opinion are only good for the person that brings them forth, and that they cannot impress the listener; they are therefore not scientific reasons.

L. BACLÉ

I am very glad to give you the opinion you ask of me.

In my eyes, the survival of the human soul must be considered like data resulting necessarily from general scientific laws which we know now.

We know that matter is indestructible and that it cannot be created, that it transforms itself only by passing through various combinations, and that it is equally true so for the physical forces known to us, such as heat, light and electricity.

Life forces, and in particular the human soul, should be considered as analogous forces; they consequently participate in the permanency of these forces; and are capable perhaps of transformation after death, but are not destructible. Should it be said that the transformation might affect the consciousness, I would answer that consciousness is necessarily recovered as all the doings and acts of our life are registered in the Universe; the luminous or dark rays which have been the witnesses of these doings and acts carry them away to the celestial space, where one can find again the image of deeds accomplished many years ago.

Nothing is lost in nature, and less than all other forces the soul, which is the author of deeds and acts thus preserved; it seems therefore that at a certain moment of its evolution the soul ought to be able to recall memories of the present life, should they

have been effaced, and in this lies the principal element of reward or punishment in the ultra-terrestrial life.

Besides, I have already expressed these ideas in a pamphlet: *La Vie Future Devant la Science* (The Hereafter and Science), which has been favorably received, and I take the liberty of asking you to kindly accept a copy of the same, which I address to you under registered cover.

DR. JAMES R. NICHOLS

We are unmistakably involved in much mystery regarding what is to be; and to many the impression of mystery is so overpowering that it engenders doubt—doubt as to the possibilities of a future life. The mind insensibly gravitates towards agnosticism unless upheld by religious faith and a close study of the nature and needs of the soul. We have important lessons taught in what has been accomplished by scientific research. The faithless and the doubting may with profit turn to the records of science; they will there learn that wonders and mysteries great almost as those possible to be realized in an exchange of worlds, have been brought within the comprehension and control of mind.

Do we not every day converse with unseen friends long distances away; do we not recognize their familiar voices, in homes separated from us by rivers, woods, and mountains? These voices come out of

the darkness, guided by a frail wire which science provides as a pathway. Even when the curtain of night is drawn about us the voices are heard, and we have not the shadow of a doubt as to their integrity and identity.

And further, have we not wonders of sight which startle us by their significance? Is it not true that when abroad we are open to the view of unseen observers long distances from us, and our every act and movement known? The excellence of optical instruments is such that I have seen the motion of the lips of persons in conversation, while sitting on a house balcony three miles distant, the observed, of course, wholly unconscious of being seen by anyone.

If our friends in this life, dead to us (hidden as they are by the shroud of space), can be seen, and we can hear their voices, their shouts of laughter, the words of the hymns they sing, the cries of the little ones in the mother's arms, is it very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some unknown telephony, send to us voices from a realm close at hand, but hidden from mortal vision?

PROF. H. L. HARTZOG

I believe in the continuation of the existence of the soul for the reason that science teaches and proves that nothing can be annihilated.

DR. W. D. BAYLEY

Your inquiry recalls a nocturnal experience in the country some years ago, where I took part in a search for a lost child. Stumbling about in a dark woods with only the little patch of illumination afforded by a small lamp, each one of us threaded our several ways through the tangled underbrush. Presently someone would come along, flash his lantern in your face, ask "Any signs yet?" and then disappear in the darkness.

You are holding up your lamp. I see your face, earnest and anxious; you are asking the great question!

And how I wish I could answer it in some positive way. I too am looking at vacant chairs! Yet is not the search being made more earnestly than ever before; and methodically for the first time? True we have not found the lost child, but is there not a little footprint in the soft earth here and there? Is there not a bit of ribbon or fluttering fragment of torn dress to encourage us to redouble our efforts in this great inquiry?

On that juvenile shelf in my mental playroom I have long since placed, alongside of boyhood's toys and fables, the pleasant and curious fictions of orthodoxy. Respectfully, too, for sometimes I look them over wondering. Is there nothing left that I may take down and find room for it in the library of modern thought? Can I not rescue that bred-in-the-bone longing for the continuity of individual life?

So far as I am concerned, the endeavor to solve this latter question has occupied, as a hobby, the spare moments of a very busy life. At the present I am inclined to answer the question in the affirmative; and for three reasons, two of which you will claim and I will grant, are presumptive only, and the third perhaps immature. However they may be criticised, let them be stated for what they are worth. (1) Life as we know it has maintained a steady progressive development from the less to the more complex; the whole process being jealously guarded (by something) without regard to cost or sacrifice. Twentieth century man is the result (apparently) of determined, progressive, uncompromising, relentless beginnings, the ends of which could not have been foretold or in any way preunderstood.

Was all this labor, through unestimated periods of time, expended simply to produce a poor, weak, vacillating creature, living a life of cramped aspirations and unsatisfied yearnings through what the clock empirically counts as a few miserable years? I have raised my cry in the wilderness; is there no cultivated country?

(2) Such reflections naturally lead us to inquire as to what is known of man's mental constitution, and its relationship with his physical being. Such knowledge as is furnished by anatomy, physiology, pathology, introspective psychology, neuro-physiol-

ogy (the so-called "New psychology") and the theory of psycho-physical relationship (philosophy). Here the ultimate dictum of science is, that there occurs in the brain complicated metitive (changing) activity of waste and repair, molecular disturbances which may be inferred, news-currents which may be measured; and that these are in some way associated (not conceivably as causes) with thinking, feeling and volition. By no process of reasoning can we think of these as effects, but rather we view them as concomitants. Thought and feeling are not to be expressed in terms of matter or modes of motion; and the assumption that mind is a productive function of the brain falls to pieces in the presence of the facts!

If, then, our inner consciousness expresses the intuitive craving for life beyond death, if life is meaningless and morality madness, without immortality, if the facts of physical and mental science as far as known to-day are at least non-committal with reference to the possibility of a spiritual existence, are we not justified in our hope that something will be added to our knowledge by that only remaining resource—psychical research?

When Franklin hung his key on the kitestring here in our city, the wise folk smiled and asked, "What's the use?" No need for an answer to this question in our day; and if we study carefully and impartially the accumulating records of the S. P. R.

I believe we will find there a key which already will unlock more than did that of our only Benjamin! If there is not clear light, at least there are pathways through the darkness; and some of us believe that it is only another step when the vanguard of our patient explorers will hand to us the illumined proofs of immortality.

DR. VISANI SCOZZI

I have been for twenty years a physician, and my scientific knowledge has been formed by the materialistic doctrines towards which I have always been attracted, from the analytical and objective inclination of my nature.

By the study of hypnotism I have been obliged to recognize that the human individuality may be separated by degrees in its essential prerogatives; and that fact is to be referred to a functional stratification of the gray substance of the brain. This hypothesis could contain also the faculty of the projecting, jutting out, of the nerve force from the organism.

But the exteriorization of the sensibility, of the motricity and of the plasticity, which occur during the hypnotic trance, have shown that those prerogatives do not belong, as intimate origin, to the physical body; but they manifest themselves in a way to seem that they have as substratum another element, which is called the fluidical body.

We can add, that this fluidical body makes itself

visible to the subject himself, who exteriorizes it from his own organism; and it is also seen by a few sensitive persons, or those where sensitiveness is induced, to come out from the organism of others. This fluidical body may also be sensitive in different ways to everyone, when it manifests itself as a motricity and plasticity power. It has also been photographed.

At any rate, belong to it all the functions of life of relation, or psychical functions, while to the organic body belongs the vegetative power. It shows the fact that intelligence superintends at every phenomenon produced out of the body during the time it is in lethargy, that is, in the most complete inertia of movement, of sensibility and of consciousness.

To have been obliged to admit these facts of unquestionable objectivity, has brought doubt to every conscientious and impartial observer of the sufficiency and breadth of our present science. In fact, our physiology is obliged to remain at the function of thought; and the psychology, so-called positive, takes up again and, with more courage, but with not greater profit, the work that physiology does not know or does not dare to attack.

The fluidical body, instead, presents a new substratum of functionality, more adequate, because thinner and more homogeneous, by which physiology will find itself provided with a sure foundation to analyze more intimately the functions of thought.

By virtue of this honest repentance, the investigator finds himself obliged to leave the old clogs, that seemed already the last word of science, and to go on with courage, but caution, to a dominion of new observations and of new doctrines.

There he finds then, that the medianity reveals to us, the intelligence which superintends the phenomena of the trance is not that of the subject, or of the medium, nor that of the persons at the sitting. From this observation he has a new proof that the intelligent fluidical body, or the soul, is sufficiently independent of the organism to be able to continue its existence and identity after the dissolution of the body.

At this point the objective observation leaves us; and there begins the speculative deduction. These animic entities represent an indestructible unity, or they represent a temporary residue of synthetic life, which has to dissolve in its turn; or do they represent intelligence allied to humanity, without having belonged to humanity?

Scientifically, the question cannot be resolved on all sides; but the conception of evolution obliges us to admit that the individuality is not destructible, it being the product of evolution. Evolution is, according to Spencer, but differentiation for specialization and for individualization; to destroy the result of this differentiation is to destroy evolution.

About the conviction of the identity of a spirit, it

cannot be, for the present, but personal, by direct proofs which one has obtained here and there. At any rate, this identity is very rare, and it is often of illusion and deception.

All this I have developed extensively in my book "Medianita."

C. C. MASSEY

Death, as such, does not release us from time, but it brings to inward consciousness all the relation we have outwardly gained in our earthly incarnation. Death is the in-breathing moment of respiration. Birth is the out-breathing.

The idea of radical unity being that of essential solidarity, it is easy to see that long prior to the developed consciousness of that truth, it must occasionally announce itself in sensible or emotional experience. Such an experience is telepathy. The explanation of telepathy as transmission of ethereal vibrations from point to point, presupposes the direction of the waves, their "address" to the percipient subject in particular (or at least the select reaction of that subject on the diffused impact), and therefore the pre-existing special rapport. And it is that tie thus evidenced as real and objective which is the significant fact. As a rule, while we are in the body, these real connections are known either not at all, or only ideally. The physical body is a separator, insisting as far as it can that all communication shall be the external which itself mediates. But

psychical excitement at a certain pitch finds the vital community where that has been already mediated in an intimate consciousness, and even sometimes where it has not, as in the case of great collective agitations, which reach deeper. Therefore, I think, telepathy testifies to the condition of our survival, because to a societary consciousness a little below the surface.

DR. DUREN J. WARD

My opinion as to the future existence of man is based on two main lines of investigation—one physical, the results of modern science on the subject of matter and force—that “matter is a mode of motion of energy,” that it is therefore not a thing, but a condition, that it is varying modes of motion of the real ether or spirit substratum of being, that the elements are various types and speeds of ethereal activity, that life is a newer and later element, that soul is a still later and consciously differentiated one, that it partakes in far higher degree of the ultimate and eternal nature of Being, and is therefore in its image.

The other is along the lines of psychology. The larger portion of it is based on the somewhat fruitful investigations of the Society for Psychical Research. The first monistic and spiritual result of modern thought forms a basis for such a thought as that of a spiritual and continued existence of man. The second takes up all the alleged manifestations of con-

tinued life after death. From these investigations there is a considerable residuum of phenomena that have no other explanation.

Other lines of so-called proof have comparatively little weight beside these. Dr. John Fisk's extension of the "Moral Argument" into biological realms has greatly strengthened it. Some one should undertake to work it out much more fully.

DR. THOMSON J. HUDSON

I beg to acknowledge the receipt of your letter asking me to state what I "consider to be the strongest reason, or argument, advanced by science or philosophy, or by common sense," affirmative of "the continued existence of the soul, or personal identity after death;" and in reply I have to say that I have elsewhere¹ set out at some length my views on that question, and the most I can now do will be to summarize the leading argument then advanced.

The fundamental postulate is that—There can exist no faculty without a function. Or, stated more at length—There can exist no faculty of the human mind without a normal function to perform somewhere, at some time,—in some state of existence.

This postulate will be denied by no one, for its opposite is inconceivable—unthinkable.

If, therefore, it can be shown that man is endowed

¹ See "A Scientific Demonstration of the Future Life."

with faculties that perform no normal function in this life, it follows that they must be destined for use in a future life; *a fortiori* (for the stronger reason) if they are specially adapted to a disembodied existence.

The facts relied upon to prove that man is endowed with such faculties have been developed in recent years by Experimental Psychology—largely by the Society for Psychical Research. They are, first, that man is endowed with a dual mind—or two minds²—or two states of consciousness.³ The latter are differentiated by the S. P. R. and designated, respectively, as the “subliminal” and the “supraliminal” consciousness. Partly for the sake of a convenient phraseology, but principally because everything happens as if it were true, I have assumed that man is endowed with two minds, and I have designated them, respectively, as the “objective” and the “subjective,” the former being the mind of ordinary waking consciousness, and the latter being that intelligence which is in evidence when the objective mind is in abeyance, as in sleep, or in hypnotism, trance, etc. They are so designated because the former takes cognizance of the objective world solely by means of the five objective or physical senses; and the latter because it is the mind which is the source of all subjective phenomena. It is evi-

² See “The Law of Psychic Phenomena.”

³ See Proceedings S. P. R.

dently the ultimate Ego—the soul. It is certain that it represents the primal intelligence of organic life, and hence it antedates the objective mind by untold millions of years, the latter being the function of the brain, and hence the product of organic evolution.⁴ In a word; the subjective mind is the mind of instinct in the lower animals, and the mind of intuition in man, the difference being one of degree and dependent upon the stage of development.

Each of the two minds is endowed with distinctive powers not possessed by the other; and each is circumscribed by limitations distinctively its own. Other faculties are shared by both minds, differing only in degree of efficiency and power. The various faculties may be classified as follows:

1. The one faculty or power belonging exclusively to the objective mind is that of inductive reasoning. That power is wholly wanting in the subjective mind because it is constantly amenable to control by the power of suggestion. In other words, it must take its premises from an extraneous source, and cannot, therefore, institute an independent inquiry by the inductive process of gathering facts and estimating their relative values and significance.

2. The powers shared by the two minds are memory and deductive reasoning. But the difference in degree is distinctive. Thus, the memory of the subjective mind is absolute, and potentially (possibly)

⁴ See "The Divine Pedigree of Man."

perfect; while objective memory is limited, depending largely upon association of ideas and constant refunctioning of brain cells. Deduction is a necessary concomitant of induction, and hence is possessed by the objective mind. Its power is, however, limited, whereas the power of deduction of the subjective mind is potentially inerrant.

3. The faculties possessed exclusively by the subjective mind are the following: (a) Instinct or intuition. (b) Telepathic powers. (c) Telekinetic energy.⁵ (d) It is the seat of the emotions.

Not one of the above powers is shared by the objective mind in the slightest degree. That which is sometimes mistaken for intuition in the objective mind is merely rapid induction. But it possesses neither telepathic power, telekinetic energy, nor emotion. That which is commonly mistaken for emotion in the objective mind is objective memory reacting upon the subjective mind. The seat of the emotions is, nevertheless, in the subjective mind, where it existed untold æons before an objective mind was evolved in the process of organic evolution.

It will now be seen that two out of the four above enumerated powers perform no normal function in this life, namely, telepathy and telekinesis. Neither can be exercised in anything like perfection except

⁵ Illustrated by the movement of physical objects by mind power without physical contact.

under the most intensely abnormal conditions of the body. Nor can they ever be made of any practical use in this life. Telepathy—which is the most promising—has never served any practical purpose. Nor can it be made practically useful as a means of conveying messages, for the reason that, owing to the limitations of subjective powers, under the law of suggestion, such messages can never be relied upon. Besides, it is a very crude and unsatisfactory means of communicating intelligence at the best. It is, however, a means of conveying intelligence obviously adapted to the uses of disembodied souls. To what uses telekinesis may be adapted in a disembodied existence it is impossible to say. But we know that it is a purely spiritual power (whether of the living or of the dead), and that it is useless on this plane of existence.

Here, then, are two faculties of mind that perform no normal function in this life, one of which is obviously adapted to the future life, and the other presumably so.

Again, the perfect memory of the subjective mind is absolutely useless here; first, for the reason that objective memory is amply sufficient for all our earthly needs; and, secondly, because subjective memory is not available except under intensely abnormal conditions. Its existence, however, is indubitable evidence that we shall retain our personal identity in the future life, since memory and

consciousness are the essential requisites to the retention of identity.

Instinct, of course, performs a normal function in this life of the highest possible importance; and so may intuition. But the history of mankind shows that its highest manifestations pertain to religion and the future life. Witness Jesus of Nazareth.

Intuition being the immediate perception of fundamental and essential truth — first principles or laws — antecedent to and independent of reason, education or experience, it follows that the utterances of Jesus on the subject of religion and the future life possess great evidential value even from the most rigidly scientific standpoint, especially since modern science has demonstrated the inerrancy of His intuitions regarding other laws of the human soul.⁶

Again, taking the future life for granted, it is obvious that intuition must supply the place of induction, since the soul is destitute of the latter power. Induction, in fact, is but a slow and laborious method of reaching that knowledge of Nature's laws which intuition grasps by immediate apprehension. It is especially adapted to a physical environment, where doubt and uncertainty seem to be inherent in the nature of things. In other words, it is essential in a stage of existence where everything is in a formative condition. Intuition, on the other

⁶ See "The Law of Psychic Phenomena."

hand, seems to be adapted to the intellectual wants of a higher realm, a more perfect environment—a world of truth and righteousness.

Recurring now to the fundamental postulate—"there can exist no faculty without a function"—I submit that I have shown that man possesses faculties that perform no normal function in this life. The inevitable conclusion is that those faculties must perform their functions in a future life—in a higher plane of existence. And I have vastly reinforced the argument by showing that the subjective faculties are especially adapted to a disembodied existence. Not one faculty is lacking to constitute a perfect manhood—an entity essentially God-like in its every attribute. Thus, intuition, inerrant deductive powers and a potentially perfect memory, constitute a mental equipment that is literally God-like, for that by infinite extension of its powers it would become omniscient. An infinite extension of the power of telekinesis would constitute omnipotence—the dynamic spiritual energy that assembles matter and builds the material universe. Telepathic powers, by infinite extension, would constitute omnipresence. And the affectional emotions, purified, legitimated, and infinitely extended, would be infinite and universal love.

It will thus be seen that every attribute of the Deity exists, potentially or in embryo, in the subjective mind of man. But in this life that mind is

submerged below the threshold of normal consciousness, so that its very existence is discoverable only by means of pathological conditions of the body.

But experimental psychology has at length revealed its presence, and, to some extent, defined its powers and limitations; so that we may now study the problems of the human soul by the process of induction. A psychic fact is as much a fact as is a granite mountain; and it has been by careful study and scientific experiment that the facts herein set forth have been revealed and made a part of the inductive equipment of the science of the twentieth century.

The facts are well known to every intelligent student of psychic science. The conclusions are my own. But I submit that I am justified, upon a careful analysis of man's subjective faculties thus revealed, in holding that they proclaim his Divine origin, and enable us to declare that if Nature is constant there cannot have been created such a manhood without a mission, such powers without a purpose, such faculties without a function, other than those in evidence in our earthly environment.

What the nature of the future life may be no one this side of the grave can know with certainty. But, since there can be no faculty without a function, the same analysis of our subjective faculties reveals the fact that we shall enter the future life well equipped for a highly intellectual and social existence.

PROF. A. BRUNOT

Your question honors me by placing me in the ranks of thinkers and educators whose opinion may carry some weight. But I must tell you in all frankness that, brought face to face with death through a cruel loss, the cruelest, I think, that one can have, that of an adored young wife, I have never found even the shadow of a reason that would lead me to believe I would find her again, preserving in any manner or form her personality.

Of all arguments that philosophy has amassed since Plato for the purpose of reaching the affirmative positively, criticism has long since destroyed them until nothing, absolutely nothing, is left. As regards science, experimental psychical researches are so little advanced that one cannot yet reach any conclusion, and thus far it looks to me extremely difficult to separate positive result and various experiments from the charlatanism of exploiters of public credulity.

Less ambitious than yourself, I believe that the immortality that awaits us is simply the living token or souvenir and often deep set of our acts and thoughts which we leave to our children, to our families, to our countrymen, or, as befalls to some more fortunate, to the whole world. If instead of living only for ourselves we have given ourselves up in some form or other to the common interest of progress, we survive through our example, some-

times through our works. Our virtues leave a seed which brings forth others, and thus if not our personality, at least everything which must survive for the good of humanity is perpetuated. The rest, which is the childish desire of prolonging one's person through a privilege which is not granted to any living being, is in my eyes only a dream worthy of the times of primitive religions inspired, if properly analyzed, with ideas of an inferior morality, still bearing the imprints of egotism.

EDMOND PERRIER

I reply very willingly to your query relating to the survival of the soul. In the latter part of my book, "*Les Colonies Animals et la Formation des Organisms*,"¹ which was published some years ago, I showed how it was possible to harmonize the hypothesis of the survival of the soul and of the persistency of its personality with the scientific conceptions of to-day; learned men cannot longer avoid reverting to philosophy. The work contains a theory of the genesis of personality and it is from this theory that I was led to investigate the question of the persistency of our Ego after death.

SIMON NEWCOMB

In answer to your request, I am sorry to say that I have never been able to think out any satisfactory theory on the subject of the continuance of the conscious soul of man after death.

¹ Brentano's, Paris.

PROF. D. R. DUNGAN

I. Science does not recognize annihilation. If eternity can be predicated of matter it certainly can be of mind, or spirit.

II. Many cases are reported in which men have gone down into death, and have returned to consciousness and life and have lived for many years. They report their consciousness during the time, thus indicating that the changes of the body did not blot out the mind.

III. A man standing on the bow of a boat watching a wave in its approach, remains till it has passed, and he sees it no longer. But you cannot convince him that the wave ceased as soon as it passed from his view. The same causes or occasions which brought the wave he believes will continue to carry it on.

IV. All nature announces the existence of God, who is the author of our being. It is unreasonable to suppose that He planted longings for immortality and then failed to provide the immortality.

V. My confidence in an immortality is founded in the Scriptures. I believe that it can be reduced to a demonstration that Christ rose from the dead, and showed us the fact that there is another state, that He brought life and immortality to light in that way.

VI. The Scriptures everywhere teach the immortality or eternity of the soul, with all its power to think, and feel, and resolve.

I dare say that these reasons will be furnished by many others, and that many other reasons will be given for faith in the future. I shall be glad to see a publication of all these, and suppose that you have such a work in contemplation.

DR. OCHOROWICZ

Latter-day science is slightly at fault for lack of imagination. She has become "routinized," has shut herself up in a bleak and arid region, has puttered with petty details, petty measures, and petty formulas, all highly useful and necessary; but they never can constitute a science. A science is not complete without a general conception, that is, a philosophical conception. In the past the philosophical imagination was so misused, we think it our duty to do entirely without it. Men think that the scientific positivism that debars the study of "efficient" causes and "final" causes as in fact beyond our ken in our present stage of evolution, must debar such study forever, and not only that, but the study of every alleged phenomenon that seems visibly to lie beyond the boundary of our knowledge.

Such prejudice is to be condemned. The old unscientific systems are dead, and that is well; but it is not well that no better system has come to take their place. We must advance with all caution, but we must advance, not only with regard to minor observations, but also with regard to a philosophic

conception that shall steadily become broader, bolder and more profound.

Now, we shall never attain a view of the sum of phenomena unless we free ourselves from the routine of the schools, and unless we attack manfully the problems of occultism and magic.

For, take note, the sensist doctrine itself holds that man does not invent problems, but derives them from his experience. Magic is only an experimental science set on a wrong basis, distorted, incomplete, degenerated—what you will: yet a science in its beginnings experimental. Let us take up anew these studies with the improved instrumentalities that we possess with the precise methods we are so proud of, and we shall see a progress we look not for take its start from this alliance between the past and the present—we shall see a new *Renaissance*. I am mistaken or it is already begun.

DR. H. F. JAMES

In answer to your inquiry as briefly as possible: The work of Podmore, Gurney, and other pioneers in scientific psychical research has forced me to the conclusion that post-mortem persistence of consciousness is a fact in Nature.

A very small percentage of spiritistic phenomena (so called) are undoubtedly genuine, and deserving of scientific investigation. While persistence of individual consciousness after death is almost scientifically demonstrated, nothing confirming the exist-

ence of a pantheon of deities, or bearing out the claims of any existing great religion, has been brought to the surface up to date.

As to the fullness of consciousness, and the nature of the environment in which it operates, we are as yet without data.

PROF. SIR WILLIAM CROOKES

I consider it the duty of scientific men who have learned exact modes of working to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain, if possible, the delusions of the honest and to expose the tricks of the deceivers.

That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation.

In investigations which so completely baffle the ordinary observer, the thorough scientific man has a great advantage. He has followed science from the beginning through a long line of learning, and he knows, therefore, in what direction it is leading; he

knows that there are dangers on one side, uncertainties on another, and almost absolute certainty on a third: he sees, to a certain extent, in advance. But, where every step is towards the marvelous and unexpected, precautions and tests should be multiplied rather than diminished. Investigators must work, although their work may be very small in quantity, if only compensation be made by its intrinsic excellence. But, even in this realm of marvels—this wonderland towards which scientific inquiry is sending out its pioneers—can anything be more astonishing than the delicacy of the instrumental aids which the workers bring with them to supplement the observations of their natural senses? * * *

The persons in whose presence these phenomena take place are few in number, and opportunity for experimenting with previously arranged apparatus are rarer still. That the subject has to do with strange physiological conditions is clear, and these in a sense may be called “spiritual” when they produce certain results in our minds. At present the phenomena I have observed baffle explanation; so do the phenomena of thought, which are also spiritual, and which no philosopher has understood. No man, however, denies them. * * *

In the presence of strange phenomena, as yet unexplored and unexplained, following each other in rapid succession, I confess it is difficult to avoid clothing their record in language of a sensational

character. But, to be successful, an inquiry must be undertaken by the philosopher without prejudice and without sentiment. Romantic and superstitious ideas should be entirely banished, and the steps of his investigation should be guided by intellect as cold and passionless as the instruments he uses. Having once satisfied himself that he is on the right track, the single object should animate him to pursue it, without regarding whether the facts which occur before his eyes are "naturally possible or impossible."

Like a traveler exploring some distant country, the wonders of which have hitherto been known only through reports and rumors of a vague or distorted character, so for four years have I been occupied in pushing an inquiry into a territory of natural knowledge which offers almost virgin soil to a scientific man. (Investigations made by Professor Crookes in years 1870 to 1874, his attitude toward them to-day being the same as twenty-five years ago.)

The phenomena, I am prepared to attest, are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity (general) and invariable action of the force of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the

consciousness, both of sense and sight,—and these corroborated, as they were, by the senses of all who were present,—are not lying witnesses when they testify against my preconceptions.

But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars in the details of the occurrences of which they suppose themselves to be the witnesses, seems to my mind more incredible than the facts they attest.

Spiritualism amongst its more devout followers is a religion. The mediums, in many cases young members of the family, are guarded with a seclusion and jealousy which an outsider can penetrate with difficulty. Being earnest and conscientious believers in the truth of certain doctrines, which they hold to be substantiated by what appear to them to be miraculous occurrences, they seem to hold the presence of scientific investigation a profanation of the shrine. As a personal favor I have more than once been allowed to be present at meetings that presented more the form of a religious ceremony than a spiritualistic seance. * * *

The many hundreds of facts of psychical phenomena, I am prepared to attest,—facts which to imitate by known mechanical or physical means would baffle the skill of the greatest professional “conjurer” or “wizard” backed with all the resources of elabo-

rate machinery, and the practice of years,—have with few exceptions, all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids. The occurrences have taken place in the light, and with only private friends present besides the medium.

In classifying some of the phenomena which have come under my notice, I proceed from the simple to the more complex, mentioning briefly the character of the facts as I have investigated them:—The movement of heavy bodies without contact, but without mechanical exertion. * * The phenomena of percussive and other allied sounds. * * The alteration of weight of bodies. * * Movement of heavy substances when at a distance from the medium. * * The rising of tables and chairs off the ground, without contact with any person. * * The levitation of human bodies. * * Movement of various small articles without contact with any person. * * Luminous appearances. * * The appearance of hands, either self-luminous or visible by ordinary light. * * Direct writing. * * Phantom forms and faces. * *

The phenomena are governed by an intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any of the other persons in the room, or is it an exterior intelligence? I have observed some

circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room.

(Prof. Crookes gives a large number of instances of occurrences under the various headings above enumerated, many of them seeming to prove beyond question the interference of intelligent human forces other than those of persons in the presence of the medium, or of the medium. It will be sufficient to produce here one of the most remarkable, if not the most remarkable, in the history of spiritualistic phenomena. It comes under the head of: Spirit Forms. Prof. Crookes had on many occasions taken to his house a medium by the name of Florence Cook. Miss Cook was an exceptional medium. Her "guide" went by the name of "Katie King," and while in trance the spirit form under this name was materialized. I give Prof. Crookes' own account of the last appearance of Katie King.—Editor):

During the week before Katie King took her departure she gave seances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole plate size, one quarter plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitizing and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so there might be no hitch or delay during the photographing operations, which were performed by myself, aided by two assistants.

My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges, and a curtain suspended in its place, to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katie when she came outside, and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing, and some in regulating the amount of light. Altogether, I have forty-four negatives, some inferior, some indifferent, and some excellent.

Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she had given me permission to do what I liked—to touch her, and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes

a week at a time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the seance; the gas is then turned out, and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seance, Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain one side when Katie was standing near, and it was a common thing for seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the intense light, we heard her moan occasionally. I have one photograph of the two

together, but Katie is seated in front of Miss Cook's head.

During the time I have taken an active part in these seances Katie's confidence in me gradually grew until she refused to give a seance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied that I would not break any promise I might make her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present at the seances, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare feet upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When those two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, but Katie

is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference. But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; how can it produce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

*"Round her she made an atmosphere of life;
The very air seemed lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies;
Her overpowering presence made you feel
It would not be idolatry to kneel."*

Having seen so much of Katie lately, when she had been illuminated by the electric light, I am able to add to the points of difference between her and her medium, which I have mentioned formerly. I have the absolute certainty that Miss Cook and Katie are two separate individuals, so far as their bodies are concerned. Several little marks on Miss

Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as to almost appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

One evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse, a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

When the time came for Katie to take her farewell, I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her and spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: "Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has

more strength." Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little longer. "My dear, I can't; my work is done. God bless you," Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

Every test that I proposed to Miss Cook she at once agreed to submit to with the utmost willingness; she was open and straightforward, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent

school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests,—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms.

(Professor Crookes, perhaps the greatest living chemist, Fellow of the Royal Society, is now prominently identified with the Society for Psychical Research. It is from his classification of the phenomena as "Psychic Force" that the name Psychical Research has arisen.—Editor.)

DR. HÉRICOURT

Like everybody, and in particular like those who have lost dear ones, I would feel happy could I find arguments in favor of the survival of human personality.

Alas! I have found none that are capable of overcoming scientific criticism. When the lamp goes out, where goes the flame? To all appearances this flame had a real existence, but was nothing but a

series of vibrations constantly renewed and dissipated constantly.

Thus it is with our soul and its personality; it is a flame of physiological conditions, resulting from vibrations no sooner produced than dissipated, and which has no more real existence than the flame of a lamp.

What is immortal is the matter composing the lamp, the matter composing our body, for matter is part of the great whole which is indestructible. Matter, however, does not interest us; what does, is light, our personality; and this very thing is nothing; for from each successive generation of souls nothing more remains than what is left of the lights of the last *fete*.

A. VAN DER NAILLEN

I have had thousands of tests in psychic research satisfactory to myself, carrying with them absolute proof of the continuation of life; but you know, others who have never participated in such experiments, or who are not sufficiently developed to be gifted with the same illumination at least, cannot be convinced. I can only say that during forty years of investigation, always holding science in one hand as a counterweight, and running through all the phases of psychic science, and in Europe as well as America, interviewing and experimenting with the highest authorities everywhere, I am absolutely certain of the continuation of life after terrestrial

death. Immortality? As a believer, I would fain say: It is a fact; as a man of science, I must say: I do not know; for between continuation of life after death, and immortality, there is an immeasurable space.

DR. A. EULENBERG

Desirous of responding to your wishes, at least as far as my limited intelligence and imperfect English will allow—especially to such an important question—I dare say that we cannot sharply enough distinguish between the general results of scientific conviction and our subjective ideas and sentiments, or what we may call our Credo.

As for the first, I think we hitherto are not aware of a single fact or argument, objectively and scientifically proving or even favoring individual immortality; whilst, on the contrary, there exists no fact or argument absolutely refuting and excluding that hypothesis. “Ignoramus” and (as we may say with Du Bois-Reymond) “ignoratimus”.

Of course there remains free space enough for all kinds of feeling, for fears and hopes; and all people for which the thought of personality appeals as a relief and an indispensable consolation in the bitterness of life’s struggles, are fully justified in retaining and maintaining against whatever assaults that satisfying belief. I cannot agree with Haeckel when he suggests that a definite resignation of that belief would not signify a painful loss, but on the contrary

would be an invaluable gain for mankind. I wish to oppose to his thought a word of Goethe, that, as I suppose, better defines the subjective side of the question: "I would not be deprived of the happiness of believing in a future existence; I even dare say that all those are dead for this life who by no means hope in another life."

PROF. D. I. MENDÉLIEFF

The question as to the continuance of the existence of the soul or personal identity after death, mentioned in your letter of August, 1901, I, as a natural philosopher, consider to be an hypothesis which cannot be proved by evidence of real facts. But as a man educated in a religious sense, I prefer to remain in the belief of the immortality of the soul. It is my opinion that the philosophical side of the question consists in the relation between the soul, the natural forces, and matter; and if it were possible to clear up to some extent this feature of the problem—the relation between force and matter—then also the relation between the soul and natural forces would be forwarded to a great extent.

The unquestionable existence of reason, will and consciousness compels us to acknowledge the existence of a special world of relations of this kind, and any rational conclusion in relation to this special world cannot be accepted as proved quite in the same manner. Knowledge of physics and mechan-

ics does not give anything in relation to chemistry or in relation to the existence of celestial bodies.

We must simply confess that it is impossible to comprehend this question in a general way, but it would also be sheer nonsense to ignore the physical world; and as matter and natural forces must be acknowledged as eternal, it is also probable that the soul is eternal.

PROF. TH. FLOURNOY

One may almost say that if telepathy did not exist one would have to invent it. I mean by this that a direct action between living beings, independent of the organs of the senses, is a matter of such conformity to all that we know of nature that it would be hard not to suppose *a priori*, even if we had no perceptible indication of it. How is it possible to believe that the foci of chemical phenomena, as complex as the nervous centres, can be in activity without giving forth diverse undulations, x, y, or z rays, traversing the cranium as the sun traverses a pane of glass, and acting at a distance on their homologues in other craniums? It is a simple matter of intensity.

The gallop of a horse or the leap of a flea in Australia causes the terrestrial globe to rebound on its opposite side to an extent proportional to the weight of these animals compared to that of our planet. This is little, even without taking into account the fact that this infinitesimal displacement runs the risk

at every moment of being neutralized by the leaps of horses and fleas on the other hemisphere, so that, on the whole, the shocks to our terrestrial globe resulting from all the moves on its surface are too feeble to prevent our sleeping. Perhaps it is the same with the innumerable waves which coming from all other living beings, shock at every moment a given brain: their efforts are counterbalanced, or their resultant too slight to be perceived. But they exist none the less in reality, and I confess I do not understand those who reproach telepathy with being strange, mystical, occult, supernormal, etc.

(Professor Flournoy in his recent book—*From India to the Planet Mars*—gives a remarkable history of his experiments with a young lady medium of his acquaintance in Geneva, Mdlle. Smith. His conclusions are not favorable to spirit communications. He advances the foregoing ideas respecting telepathy.—Editor.)

PROF. A. FOUILLÉE

Sir:—Time fails me to answer the serious question you put to me, but which however I intend to investigate some day for my own satisfaction. Meanwhile I refer you to the masterpiece of Guyau, on the Irreligion de l'Avenir, translated into English under the title of "The Non-Religion of the Future."¹ It is in this book, in my opinion, that you will find the most complete and eloquent dem-

¹ Brentano's, Paris.

onstration of scientific and philosophical facts relative to the problem of the immortality of the soul, and which would suppose the perfect knowledge

First, Of what is the being.

Second, Of what is thought.

Third, Relation of the being to thought and consciousness.

PROF. WILLIAM JAMES

When the physiologist who thinks that his science cuts off all hopes of immortality pronounces the phrase "Thought is a function of the brain," he thinks of the matter just as he thinks when he says, "Steam is a function of the tea-kettle." "Light is a function of the electric circuit." "Power is the function of the moving waterfall." In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called productive function. Just so, he thinks, it must be with the brain.

But in the world of physical nature productive function of this sort is not the only kind of function with which we are familiar. We have also permissive or releasing function; and we have transmissive function. * * * The keys of an organ have only a transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns trembling as they emerge. But the air is not engendered in the organ.

My thesis now is this: That when we think of the law that thought is a function of the brain, we are not required to think of productive function only; we are entitled also to consider permissive or transmissive function. And, the ordinary psycho-physiologist leaves this out of his account.

(The "permissive or releasing function" and the "transmissive function" referred to by Professor James, whom we may state here is recognized as one of the greatest living psychologists, means the power to choose, the power to act, the fact of intellectual freedom; in other words the human will. The greatest brain activity is obtained by the use of stimulants, such as alcohol, opium, and so forth. They exalt the automatic activity of the mind, as is said by one of our great scientists, but simultaneously with this exaltation of the mind there is a corresponding decrease in the power of the will, until finally there is a complete suspension of its control. —Editor.)

CAMILLE FLAMMARION

The universal and constant aspirations of all thinking human beings, the reverence and affectionate remembrance in which we hold the memory of our dead, the innate idea of a day of Judgment, the feelings inherent in our consciousness and in our intellect, the miserable incoherence between the destinies of men on earth compared with the mathematical order which regulates the universe, the bewildering impression we receive of the infinite and the eternal as we gaze into the starry heavens, and

beneath all this our certainty of the permanent identity of our I (our individual existence) notwithstanding perpetual changes in our bodies and our brains—all conspire to create in us a conviction of the existence of the soul as an individual entity, which will survive the destruction of our corporeal organism, and which must be immortal.

However this may be, scientific demonstration of all this has not as yet been made, and physiologists teach us, on the contrary, that thought is a function of the brain, that without brain there is no thought, and that all dies when we die. In this there is disagreement between the ideal aspirations of human nature and what we call positive science.

On the other side we do not know, we cannot affirm anything but what we have learned, and we cannot know anything until we have learned it. Science alone makes steady progress in the history of mankind. It is science which has transformed the world, though we rarely render her the justice and gratitude that are her due. It is through her that we live intellectually, and even materially, at the present day. She alone can guide us and enlighten us.

Perhaps the most singular thing of all is that a free inquiry into truth seems disagreeable to everyone; for each brain has its little secrets, which it does not wish to have disturbed. If, for example, I say that the immortality of the soul, already demon-

strated by philosophy, will be speedily proved by psychic sciences, more than one skeptic will smile at my assertion. New facts or new ideas bewilder and horrify them. They wish to see no changes in the steady march of events to which they are accustomed. The history of the progress of human knowledge is a dead-letter to them. The boldness of investigators, of inventors, of all who try to effect any kind of revolution, seems criminal to them. In their eyes the human race has always been what it is at the present moment. They overlook the stone age, the discovery of fire, the first construction of houses, the building of carts, carriages, and railroads—in short, all the difficulties that the intelligence of man has overcome, and all the discoveries of science.

Great men have apparently striven to trace out for science its “positive” way. They tell us we are only to admit what we can see, or touch, or what we have heard; we are to receive nothing except on the clear evidence of our own senses, and not to endeavor to know what is unknowable. For half a century these have been the rules which have regulated science in the world.

But see now. In analyzing the testimony of our senses we find that they can deceive us absolutely. We see the sun, the moon, the stars revolving, as it seems to us, round us. That is false. We feel that the earth is motionless. That is false, too. We

see the sun rise above the horizon. It is beneath us. We touch what we think is a solid body. There is no such thing. We hear harmonious sounds; but the air has only brought us silently undulations that are silent themselves. We admire the effects of light, and the colors that bring vividly before our eyes the splendid scenes of nature; but in fact there is no light, there are no colors. It is the movement of colorless ether striking on our optic nerve which gives us the impression of light and color. We burn our foot in the fire; it is not the foot that pains us; it is in our brain only that the feeling of being burned resides. We speak of heat and cold; there is neither heat nor cold in the universe, only motion. Thus our senses mislead us as to the reality of objects around us. Sensation and reality are two different things.

We are told of five doors to human knowledge, sight, hearing, smell, touch, and taste. These five doors open for us but a little way to any knowledge of the world around us, especially the last three, smell, taste, and touch. The eye and ear can do a good deal, but it is light alone that really puts us in communication with the universe; and light is a sensation caused by a kind of excessively rapid vibration of the air.

All our human knowledge might be symbolically represented by a tiny island surrounded by a limitless ocean. There are still a vast number of things

not yet explained, which belong to the domain of the unknown.¹

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses. And now, because the soul acts at a distance by some power that belongs to it, are we authorized to conclude that it exists as something real, and that it is not the result of functions of that part of the body called the brain.

Of what is the human body composed? An average adult man weighs 140 lbs. Of this amount there are nearly 104 lbs. of water in the blood and flesh. Analyze the substance of our body, you find albumen, fibrine, caseine, and gelatine; that is, organic substances composed originally of the four essential gases, oxygen, nitrogen, hydrogen, and carbonic acid. You will also find gum, sugar, starch, etc., substances which are exhaled during respiration under the form of carbonic acid and water.

Water is a combination of two gases, oxygen and hydrogen; the air is a mixture of two gases, oxygen and nitrogen, to which is added, in lesser proportions, water in the form of vapor, which, however, is but condensed oxygen.

Thus our body is composed only of transformed gases.

In a few months (not in seven years, as was for-

¹ See Flammarion's book, *The Unknown*, Harper Bros.

merly thought) our body is entirely renewed. None of the flesh of our body existed three months ago; the shoulders, face, eyes, mouth, the arms, the hair—all of our organism is but a current of molecules, a ceaselessly renewed flame, a river which we may look upon all of our lives but never see the same water again. It is all nothing but assimilated gas, condensed and modified, and more than anything else, it is air. Our whole body is composed of invisible molecules which (when taken separately) do not touch each other, and which are continually renewed.

Finally, our table is spread; if we are vegetarians we absorb substances almost entirely drawn from the air. This peach is air and water; this pear, this grape, this nut are also made of air and water, a few gaseous elements drawn to them by the sap, by solar heat, by rain. Asparagus or salad, peas, beans or lettuce, all these live in the air and on the air—the very same gases, nitrogen, oxygen, hydrogen, carbon, etc.

If it is a question of meat, the difference is not great. This substance, apparently so different, is only transformed vegetable matter, which itself is but a grouping of molecules taken from the gases.

Thus, whatever may be our kind of nourishment, our body, kept repaired, developed by the absorption of molecules acquired by respiration and alimentation, is really but a current incessantly renewed

by means of this assimilation,—directed, governed, and organized by the immaterial force which animates us. To this force we may assuredly give the name of soul. It groups the atoms which suit it, eliminates those which are useless to it, and, starting with an imperceptible speck, an indiscernible germ, ends by building up a perfect human body.

But this force is immaterial, invisible, intangible, imponderable, like the attraction which lulls the worlds in the universal melody; and the body, however material it may seem to us, is in itself only a harmonious grouping, formed by the attraction of this interior force.

From the origin of humanity down to within a century or two it has been believed that sensation was perceived at the very point where it was felt. A pain in the finger was considered as having its seat in the finger itself. Children and many people believe so still. Physiology has demonstrated that the impression is transmitted from the finger-tip to the brain by means of the nervous system. If the nerve is cut, the finger may be burned with impunity; the paralysis is complete. We have been able to determine the time taken by the impression in transmitting itself from any part of the body to the brain, and it is known that the rapidity of this transmission is about twenty-eight metres per second. Since then we have referred sensation to the brain. But we have stopped half way.

The brain is matter, like the finger, and by no means fixed and stable matter. It is essentially changing matter, rapidly variable, and forming no identity. A single lobe, a single cell, a single molecule which does not change, does not and could not exist in the whole mass of brain matter. A stoppage of motion, of circulation, or of transformation would be a death warrant. The brain subsists and feels only on condition of submitting, like all the rest of the body, to the incessant transformation of organic matter which constitutes the vital circuit.

So it cannot be that our personality, our identity, lies in a certain grouping of brain matter,—our individual me, our *ego* which acquires and preserves a personal scientific moral value, increasing with study; our *ego* which feels itself responsible for its acts performed a month, a year, ten, twenty, fifty years ago, during which the composition of the body, the molecular grouping, has been changed frequently.

Physiologists who affirm that the soul does not exist, are like their ancestors who affirmed that they felt pain in their finger or their foot. They are little less far from the truth, but they stop on the way when they stop at the brain, and make the human being consist only of brain impressions. This theory is all the less excusable because these same physiologists know perfectly well that personal sensation is always accompanied by a modification of substance.

In other words, the *ego* of the individual only continues when the identity of its matter ceases to continue. * * *

Here are the inductions which appear to me to be founded on the study of Nature, that is to say, by science:

The visible, tangible, ponderable, and constantly moving universe is composed of invisible, intangible, imponderable, and inert atoms.

These atoms are governed by force, to constitute bodies and to organize beings.

Force is essential entity (being).

Visibility, tangibility, solidity, and weight are relative properties, and not absolute realities.

The intangible, invisible atom, scarcely conceivable to our mind accustomed to superficial judgments, constitutes the only true matter; and what we call matter is but an effect produced on our senses by the motion of atoms,—that is to say, an incessant possibility of sensations.

The visible universe is composed of invisible bodies. What we see is made up of things which are not seen. Different bodies, iron, gold, oxygen, hydrogen, etc., are composed of the same primal atoms; their difference lies only in the number, grouping and motion of the atoms.

What we call “matter,” vanishes when scientific analysis thinks to grasp it. But we find as the support of the universe and the origin of all form, Force,—the dynamic element.

The human being has for essential principle the soul. The body is visible and transitory.

Atoms are indestructible. The energy which moves atoms and governs the universe is indestructible. The human soul is indestructible.

The individuality of the soul is recent in the world's history. Our planet was nebula, then sun, after that chaos. No terrestrial human being was then in existence. Life began with the most rudimentary organism; it has progressed century by century to attain its present state, which is not the last. What we call the faculties of the soul,—intelligence, reason, conscience,—are modern. The mind has gradually freed itself from matter; as—if the comparison were not awkward—gas frees itself from coal, perfume from the flower, flame from fire.¹

Psychic force has been beginning to exert itself in the higher spheres of terrestrial humanity for the past thirty or forty centuries; its action is but in its dawn. Souls conscious of their individuality, or still unconscious of it, are by their very nature beyond the conditions of time and space. After the death of the body, as during life, they occupy no place; perhaps some of them go to dwell in other worlds. Those only who are freed from material bonds can be conscious of their extra-corporeal existence and immortality.

¹ See *Expressions*, by Minot J. Savage.

The earth is but a province of the eternal fatherland; it forms a part of heaven. Heaven is infinite; all worlds are a part of heaven.

The planetary and sidereal systems which constitute the universe are at different degrees of organization and advancement. The extent of their diversity is infinite; there are beings everywhere appropriate to their worlds.

All worlds are not lived upon. The present era is of no more importance than those which preceded or those which will follow it. Some worlds have been inhabited in the past, others will be in the future. Some day nothing will remain of the earth; even its ruins will have perished.

Terrestrial life is not the type of other lives. An unlimited diversity reigns in the universe. There are dwelling-places where the weight is intense, where light is unknown, where touch, smell, and hearing are the only senses, where, the optic nerve not being formed, all beings are blind. There are other dwelling-places where the beings are so light and so slight that they would be invisible to earthly eyes, where senses of exquisite delicacy reveal to privileged beings sensations forbidden to terrestrial humanity.

The space existing between the worlds distributed over the immense universe does not separate them from each other. They are all in perpetual communication, from the attraction which makes it-

self felt through all distance, and establishes an indissoluble link between worlds.

The universe forms a single unity.

The system of the physical world is the material basis, the habitat of the moral or spiritual world. Every thinking being bears within himself the consciousness, but uncertainty, of immortality. This is because we are the microscopic wheels of an unknown mechanism.

Man makes his own destiny. He rises or falls in accordance with his own works. But a primordial and absolute law governs creation,—the law of progress. Everything rises in the infinite.

In the ascension of souls, the moral qualities have no less value than the intellectual qualities.

Universal creation is an immense harmony, of which the earth is but an insignificant, rather uninteresting, and unfinished fragment.

The eternity of the soul would not be long enough to visit the infinite and learn all there is to know.

The soul's destiny is to free itself more and more from the material world, and to belong to the lofty Uranian life, whence it can look down upon matter and suffer no more. It then enters upon the spiritual life, eternally pure. The supreme aim of all beings is the perpetual approach to absolute perfection and divine happiness.

DR. IRA VAN GIESEN

Please let me congratulate you on the importance of your endeavor, and express the hope that the literature you father will continually grow and stimulate continual inquiry in this field. * * *

Clifford, it seems to me, has written one of the greatest essays on this question, and I feel that his view is logical and acceptable. * * *

Part II

The Psychical Researchers

"Psychical Research is the most important work which is being done in the world—by far the most important."

—Wm. E. Gladstone.

"If anyone cares to hear what sort of conviction has been born in upon my own mind, as a scientific man, by twenty years familiarity with these questions which concern us (Psychical Research), I am very willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

*Sir Oliver Lodge, F. R. S.
Mathematician, President of
the Society for Psychical
Research.*

* * *

*"When I look over the whole field of the phenomena, and consider the suppositions that must be made to escape spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, * * I see no reason except the suspicions of my neighbors for withholding assent."*

*J. H. Hyslop, Professor of
Logic and Ethics, Columbia
University.*

From Intimations of Immortality.

Wordsworth.

*Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.*

PSYCHICAL RESEARCH.

The idea expressed in the axiom: "A rose by any other name would smell as sweet," strangely enough does not apply in science. Magic, mesmerism, physical magnetism and supernaturalism, are terms that frighten the careful investigator, the orthodox scientist; so also, the word spiritualism.

"It is obvious," says Professor Crookes, "that under certain circumstances, phenomena, inexplicable by any known natural laws do occur; and these phenomena appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organism, and which for convenience may be called Psychic Force."

Thus we take the Pillar of Hercules and give it the name of Gibraltar. And the simile is good; for Gibraltar was once called by our fathers the Pillar of Hercules, the end of the world, beyond which no man could pass and live. As Gibraltar it has become a famous place, walled and mined and fortified; and instead of having been the end of the world, it became, in a sense, the beginning. Through its dark straits came Columbus and sailed to a new world; came also Amerigo Vespucci and made a map of that world.

From the Pillar of Hercules to Gibraltar, from mesmerism to hypnotism, from spiritualism to "Psychic Force." Yet psychic force must, like Gibraltar, be analyzed, mined, walled, and if like all true knowledge it is found available for the protection of mankind, be fortified and made invulnerable; be made a starting point from which the horizon of knowledge may be extended, new worlds discovered and, as by Columbus and his innumerable followers during the past four hundred years, from this doorway the dark and unknown sea of psychic phenomena must be navigated, and perchance the still greater freedom of man effected.

The Society for Psychical Research was founded twenty years ago—in 1882. It is a scientific body organized on a broad basis. We could fill a dozen pages of this book with the names of members of this society, some of them the best known and distinguished for accomplishment in the world. But in the words of the late F. W. H. Myers, "Psychical Research is no longer felt to need the recommendation of names independently eminent in other branches of study." The undertaking of the society may best be summarized by the following, taken from the officially announced objects of the society:

An examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognized sensory channels.

The study of hypnotism and mesmerism; and an inquiry into the alleged phenomena of clairvoyance.

A careful investigation of any reports, resting on testimony sufficiently strong and not too remote, of apparitions coinciding with some external event (as for instance a death), or giving information previously unknown to the percipient (the one perceiving), or being seen by two or more persons independently of each other.

An inquiry into various alleged phenomena apparently inexplicable by known laws of nature, and commonly referred by Spiritualists to the agency of extra-human intelligences.

The collection and collation of existing materials bearing on the history of these subjects.

The aim of the society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of the society have always fully recognized the exceptional difficulties which surround this branch of research; but they nevertheless believe that by patient and systematic effort some results of permanent value may be attained.

No man can be a truly scientific student unless he considers truth of priceless importance, and is prepared to sacrifice all preconceived notions and care-

fully elaborated opinions whenever he discovers them to be erroneous. Life itself is considered well spent if it contribute, in a scientific way, to the discovery of fresh truth. Therefore, truly scientific men, while ready and anxious to make any sacrifice in the cause of their pursuits, are equally and properly stubborn and cautious against making false steps or unjustifiable conclusions. When they announce here, as they do, that they are convinced by evidence obtained by *Psychical Research* that the soul of man lives after death, and that this proposition is proven by the fact that under certain circumstances undeniable evidence of its truth has come under their observation—observation cold and dispassionate, if not disinterested—we are bound to accept their statements and say: God-speed to their mining and tunneling and fortification of “Gibraltar.”

(For men or women of wealth to endow the Society for *Psychical Research* would seem to me to be a high privilege and one unique and exceptional in the history of education or the advancement of the sciences.—Editor.)

The Psychical Researchers.

FREDERIC W. H. MYERS

“Seeker after truth and helper of his comrades.”

The death of Frederic W. H. Myers, one of the most eminent and serious students of the present time, a monumental figure and pioneer in “the most important work of the world”—that of Psychical Research—is described by the eminent Italian physician who attended him at the time as “a spectacle for the gods; it was most edifying to see how a genuine conviction of immortality can make a man indifferent to what to ordinary people is so horrible.”

In his last hours, in the intervals of painfully difficult breathing, he quoted from one of his own poems:—

*Ah, welcome then that hour which bids thee lie
In anguish of thy last infirmity!
Welcome the toss for ease, the gasp for air,
The visage drawn, the hippocratic stare;
Welcome the darkening dream, the lost control,
The sleep, the swoon, the arousal of the soul.*

“Frederic Myers’ faith was the outcome entirely of his scientific researches. The years of struggle and effort and systematic thought had begotten in

him a confidence, absolute and supreme," writes Dr. Oliver Lodge, the President of the society to which Frederic Myers so faithfully devoted his splendid abilities. "To Myers this faith did not come by religion. He would have described himself as one who walked by sight and knowledge rather than by faith, and his eager, life-long struggle for knowledge was in order that he might by no chance be mistaken. I never knew a man so hopeful concerning his ultimate destiny. He once asked me whether I would barter, if it were possible, my unknown destiny, whatever it might be, for as many æons of unmitigated and wise terrestrial happiness as might last till the fading of the sun, and then an end.

"He would not! For to him not the whole of each personality is incarnate in this mortal flesh; the subliminal self still keeps watch and ward beyond the threshold, and is in touch always with another life."

In one of his last public utterances, Frederic Myers expressed himself as follows, respecting the work of the Society for Psychical Research:

Starting from various standpoints, we endeavor to carry the newer, the intellectual virtues into regions where dispassionate tranquillity has seldom yet been known. * * * First, we adopt the ancient belief—implied in all monotheistic (one God) religion, and conspicuously confirmed by the progress of

modern science—that the world as a whole, spiritual and material together, has in some way a systematic unity: and on this we base the novel presumption that there should be a unity of method in the investigation of all fact. We hold, therefore, that the attitude, the habits of mind, the methods by which physical science has grown deep and wide, should be applied also to the spiritual world. We endeavor to approach the problems of that world by careful collection, scrutiny, testing of particular facts; and we account no unexplained fact too trivial for our attention.

The faith to which science is sworn, is a faith in the uniformity, the coherence, the intelligibility of, at any rate, the material universe. Science herself is but the practical development of this mighty postulate (proposition). And if any phenomena on which she chances on her onward way seem arbitrary, or incoherent, or unintelligible, she does not therefore suppose that she has come upon an unraveled end in the texture of things; but rather takes for granted that a rational answer to the new problem must somewhere exist—an answer which will be all the more instructive because it will involve facts of which that first question must have failed to take due account.

This faith in the uniformity of material Nature formulates itself in two great dogmas—for such they are;—the dogma of the conservation of matter and

the dogma of the conservation of energy. Of the conservation of matter, within earthly limits, we are fairly well assured; but of the conservation of energy the proof is far less complete, simply because energy is a conception which does not belong to the material world alone. Life is to us the most important of all forms of activity—of energy, I would say—except that we cannot transform other energies into life, nor measure in foot-pounds that directive force which has changed the face of the world. Life comes, we know not whence; it vanishes, we know not whither; it is interlocked with a moving system vaster than that we know. To grasp the whole of its manifestations, we should have to follow it into an unseen world. Yet scientific faith bids us believe that there, too, there is continuity; and that the past and the future of that force which we discern for a moment are still subject to universal law.

Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history. Behind us lies a vast and unrecorded waste—the mighty struggle *humanam condere gentem*. Since the times of that ignorance we have not yet gone far; a few thousand years, a few hundred thinkers, have barely started the human mind upon the great æons of its onward way. It is not yet the hour to sit down in our studies and try to eke out tradition with intuition—as one might be forced to do in a planet's senility, by the glimmer of a fading sun.

The traditions, the intuitions of our race are themselves in their infancy; and before we abandon ourselves to brooding over them let us at least first try the upshot of a systematic search for actual facts. For what should hinder? If our inquiry first lead us through a jungle of fraud and folly, need that alarm us? As well might Columbus have yielded to the sailors' panic when he was entangled in the Saragossa Sea. If our first clear facts about the unseen world seem small and trivial, should that deter us from the quest? As well might Columbus have sailed home again, with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs. * * *

Unless some insight is gained into the psychical side of things, some communications realized with intelligences outside our own, some light thrown upon a more than corporeal descent and destiny of man, it would seem that the shells to be picked up on the shore of the ocean of truth will ever become scantier, and the agnostics of the future will gaze forth ever more hopelessly on that gloomy and unvoyageable sea. For vast as is the visible universe, infinite as may have been the intelligence that went to its evolution, yet while viewed in the external way in which we alone can view it—while seen as a product and not as a plan—it cannot possibly suggest to us an indefinite number of universal laws.

Such cosmic generalizations as gravitation, evolution, correlation of forces, conservation of energy, though assuredly as yet unexhausted, cannot, in the nature of things, be even approximately inexhaustible.

(In regard to the chief mental phenomena—that of trance mediumship—now under investigation by the Society for Psychical Research, Mr. Myers expressed the following convictions, the result of great experimentation and close observation.—Editor):

Trance is a name applied to a form of automatism, whether healthy or morbid, in which the automatist appears to be in some way altered, or even asleep, but in which he may speak or write certain matter of which his normal personality is ignorant at the time, and which it rarely remembers on his return to waking life. If there appears to be not merely a modification but a substitution of personality in the trance, it is called possession. Trance occurs spontaneously in so-called somnambulism, as a result of disease in hysteria, and as a result of suggestion, etc., in hypnotic states. A fuller analysis shows classes which slide into each other in various ways.

The trance may be simulated and the utterances fraudulent; the facts which they contain having been previously learnt, or being acquired at the time by a “fishing” process. This is usually the case with professional clairvoyants.

The trance may be genuine, but morbid; and the utterances incoherent or in other ways degenerative, even when showing memory or accuracy greater than normal. This is the case in hysteria, so-called demoniacal possession, etc.

The trance may be genuine and healthy, and the utterances coherent, but containing no actual fact unknown to the automatist. This is sometimes the case in hypnotic trance; and the "inspirations of genius" may approach this type.

The trance may be genuine and healthy, and the utterances may contain facts not known to the automatist, but known to other persons present, and thus possibly reached by telepathy; or existent elsewhere, and thus possibly reached by telæsthesia.

The trance may be genuine and healthy, and the utterances may contain facts not previously known to the subject nor always known to the observers, but verifiable, and such as might probably be included in the memory of certain definite deceased persons, from whom they profess to come. This form of trance may suggest a temporary substitution of personality.

During the past twenty-five years I have seen many specimens of the three former of these classes, and a few of the two latter and more interesting types. I claim that this substitution of personality, or spirit-control, or possession, or pneumaturgy, is a normal forward step in the evolution of our race. I

claim that a spirit exists in man, and that it is healthy and desirable that this spirit should be thus capable of partial and temporary dissociation from the organism;—itself then enjoying an increased freedom and vision, and also thereby allowing some departed spirit to make use of the partially vacated organism for the sake of communication with other spirits still incarnate on earth. I claim that much knowledge has already thus been acquired, while much more is likely to follow.

DR. DAVID W. WELLS

Experiments like those published by Hyslop are the only evidence which appeals to me as at all convincing.

Browning's "demand for a future," and Fisk's refusal to believe the opposite, and Ingersoll's "hope" seem to me no stronger reasons for future existence than the Christian's faith.

For the mass of material the Society for Psychical Research has accumulated there are but two explanations:

First. They are all phenomena of the sub-conscious, perhaps supernormal, living mind; or

Second. There is evidence of the presence of disembodied, previously living minds.

I am inclined to accept this latter conclusion as the more probable, but I cannot as yet exclude the first as a possible explanation.

It devolves upon one who has discarded the older arguments as inconclusive to exercise great care lest he accept as evidence phenomena which further investigation shall refute.

DR. RICHARD HODGSON

During a period of twelve years I have had, through the mediumship of Mrs. Piper, communications with the "spirits" of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with these. Frankly, I went to Mrs. Piper, with Professor James, about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life after death, and to-day I simply say, I believe. The proof has been given to me in such a way as to remove from me the possibility of a doubt.

The influence which guides Mrs. Piper announced that in the future its action would be exercised in such a way as to diminish the distance which separates the two states—the state before death and the state subsequent to death. The change took place in June, 1897. The earlier guides, Phinuit, Pelham, and others, quitted in effect the circle of Mrs. Piper's

influence, and their places were taken by two individuals in particular, who actually direct the communications which she receives. We recognize the first, who communicates by the voice, under the name of Imperator, and the second, who writes, is known as Rector. I have received from the first innumerable communications, especially on the relations which exist between man and the infinite.

What my future beliefs may be I do not know. Röntgen suggested that certain special effects produced in his famous experiments were due to rays whose vibrations were longitudinal to the path of propagation, but later experiments have tended to show that they are due to vibrations of the same general character as those with which we were familiar, but of a higher order of frequency. And it may be that further experiment in the lines of investigation before us may lead me to change my view; but at the present time I cannot profess to have any doubt but that the chief "communicators" to whom I have referred in the pages of my report to the Society for Psychical Research, part XXXIII, vol. XIII, on the trance-phenomena of Mrs. Piper, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism. * * *

The superficial observer, especially if he has not

revised his conceptions of what he should expect from the "returning dead," and does not constantly keep before his mind the conditions involved in their returning through Mrs. Piper's entranced organism,—the fragmentary and obscure utterances of which he will find so many examples in the report referred to, might not unnaturally be regarded, in the incipient stages of a "spirit's" effort to communicate, as the incoherent output of a disordered and disrupting intelligence; but a closer analysis reveals that in many of these the want of coherence lies not primarily in the source of the information, but in the new untried methods of its distribution. Behind them is manifest, and grows more and more manifest, the suggestion of some larger knowledge, the presence of some persistent personality that knew and knows us well. * * *

If, indeed, each one of us is a "spirit" that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate "spirit" to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. It may be a completely erroneous assumption that all persons, young

or old, good or evil, vigorous or sickly, and whatever their lives or deaths may have been, are at all comparable with one another in their capacity to convey clear statements from the "other world" to this.

Again, it may well be that, owing to the change connected with death itself, the "spirit" may at first be much confused, and such confusion may last for a long time; and even after the "spirit" has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism it would find itself confused by that relation. The state might be like that of awakening from a prolonged period of unconsciousness into strange surroundings.

If my own ordinary body could be preserved in its present state, and I could absent myself from it for days or months or years, and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to another human body. I might be troubled with various forms of aphasia and agraphia (loss of words and ability to express thought by signs, etc.), might be particularly liable to failures of inhibition

(restraint), might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dreamlike character.

Now the communicators through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* (from the nature of the case) to expect if they are actually what they claim to be.

But this is not all. And here I must again state my conclusion as a result of practical experience, which will, however, I have no doubt, be confirmed by all those who have had much to do with Mrs. Piper's trance or similar manifestations. If the hypothesis of telepathy from the living is acted upon in anything like the ordinary experimental way, the supernormal results will be lessened. If the investigator persistently refuses to regard the communications as coming from the sources claimed, he will not get the best results. If, on the other hand, he acts on the hypothesis that the communicators are "spirits," acting under adverse conditions, and if he treats them as he would a living person in a similar state, he will find an improvement in the communications.

I have several times got better results alone from communicators who were strangers to me, than the intimate friends or relatives were able to get, and including information unknown to me. To describe it as it appears, the "spirit" in the attempt

to communicate seemed like a living friend wandering in his mind owing to an accident. To clear such a person's mind we should soothe him, not bother him with questions, but let him unburden his mind of whatever his dominant ideas were, remind him of strong associations that were dear to him, express sympathy, etc., etc.; but to ask him one question after another, to put him through a cross-examination and expect him to have all the answers ready at once, would obviously not be conducive to anything but a worse confusion. And having tried the hypothesis of telepathy from the living for several years, and the "spirit" hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the "spirit" hypothesis is justified by its fruits, and the other hypothesis is not.

(In another brief expression of his sentiments and conclusions respecting the result up to the present time of the great work being carried on by the Society for Psychical Research, and also his personal opinion of their meaning and value, Dr. Hodgson speaks as follows:)

If I might put briefly my own opinion as to the chief constructive lines of our work, I should say, telepathy has been established; that there is much evidence of clairvoyance, premonitions and similar phenomena; that there is yet other evidence depending on spontaneous experiences that seem to point towards the action of deceased persons; that in the

articles of Mr. F. W. H. Myers (contained in the published proceedings of the society and much yet to be published) there is an overwhelming evidence drawn from various sources that human personality is much wider and deeper than most persons have been in the habit of supposing; and that all these related phenomena are pointing more and more to the conclusion that man survives death. I believe myself that some general relation between the various groups of phenomena as Mr. Myers has exhibited will be proven true, and that eventually there will be completely satisfactory evidence, drawn from empirical sources, and based on strictly scientific grounds, entirely independent of what might be called theological and philosophical considerations, that man indeed does not die with the death of his body.

I have myself been led to this conviction as a result of many years of investigation with Mrs. Piper. I need not point out of what momentous importance it would be to the human race to reach a well assured affirmative scientific conclusion concerning the question of a future life.

DR. FREDERICK VAN EEDEN

Passive in observation, patient in action, prudent in advance, we must refrain from seeking to unveil with over-hasty hands the secrets yet hidden from us by the eternal God. * * * Eagerness, in com-

parison with which patience is often considered phlegmatic, is a general weakness of the Anglo-Saxon. It accounts for his wonderful achievements, but also for his mistakes. And this is true also in the difficult domain of psychical investigation.

Among the serious men of science who have taken the matter of psychical phenomena in hand patiently and without prejudice, complete disbelievers are becoming scarce. But the believers in the genuineness of the phenomena are still divided into two well-defined parties.

The first group accepts almost completely the view of the spiritists and believes in the influence of spirits, of impalpable and, in the ordinary way, imperceptible beings, upon the mind and body of a living human being.

The second group acknowledges the facts as extraordinary and inexplicable by ordinary causes, but does not admit that as yet anything has been discovered which forces us inevitably to believe in the existence of spirits. Everything may perhaps be explained, according to them, by faculties personal to the medium, such as telepathy and clairvoyance.

To the first group belong, as we all know, very distinguished men of science, such as Alfred Russel Wallace and Sir William Crookes, and also the man whose loss we so deeply deplore, Frederic Myers.

The first theory is much the simpler as an explanation. Once given the possibility of the action

upon our existence of beings whose material conditions of existence are quite imperceptible and even inconceivable for us, all the rest is easily explained. As a philosophical conception this view has nothing in it absurd or improbable. On the contrary, as a matter of probability, we must agree that it is far more likely that there exists an infinity of imperceptible beings, even in our immediate proximity, than that we should be the ultimate form of life, or that we should have reached an exhaustive power of perception of other living beings.

We know that our sensory perception is limited to five modes, or channels, each of them embracing only a small part of an infinite scale of vibratory motions. It is, philosophically speaking, quite as absurd to believe that every form of life and existence must fall under our power of observation, as that there are no other celestial bodies but those which our eyes can see. As expressed by Spinoza, "there is not only infinity in sequence of time, or extension of space, but also in diversity of being at the same place and the same time." * * *

I think I may make a definite and clear statement of my present opinion, which has been wavering between the two sides for a long time. I should not give any definite statement if I did not feel prepared to do so, however eagerly it might be desired, for I think it the first duty of a scientist and philosopher to abstain from definite statements in uncer-

tain matters. And in observations like these we must reckon with a very general inclination to deny on second thoughts what seemed absolutely convincing on the spot and at the moment. Every phenomenon or occurrence of a very extraordinary character is only believed after repeated observation. After the first experience one's mind refuses to stay in the unaccustomed channel of thought, and next morning we say: "I must have been mistaken, I must have overlooked this or that, there must be some ordinary explanation."

But at this present moment, when I read the notes of my sittings with Mrs. Thompson held in London and Paris, it is impossible for me to abstain from the conviction that I have really been the witness, were it only for a few minutes, of the voluntary manifestations of a deceased person.

Let me give an instance from my experience with Mrs. Thompson. We had taken every precaution at my first sitting that the medium should hear nothing about my coming, my name, or my nationality. I came unexpectedly, and remained an almost silent witness. And yet, at the first sitting, the name Frederick—my Christian name and that of my father—was given; an apparent attempt was made to pronounce my surname ("Fon," "Fondalin"), and an allusion was made to my medical profession.

At my second sitting, though I had not seen Mrs. Thompson in the interval, the name "van Eeden"

was given in full, pronounced as if it were read by an Englishman (Eden), also the name of my country ("Netherlands"), and the Christian names of my wife ("Martha") and of one of my children were given, and at the beginning of the third sitting the name of the place where I live ("Bussum").

These different names were given more or less at random, not always in their proper relation, but nevertheless in such a way that simple guessing was out of the question. She began (*e. g.* at the third sitting) to call me "Mr. Bostim," "Bussom," or "Bussum," mistaking the name of my place for my own name; then she asked what "Netherlands" meant; she said at the first sitting that I had a relation called Frederik; at the third, that it was my own name, and that I was a "gardener of Eden," and so on. At each following sitting this confusion became a little clearer in her mind.

To explain this, coincidence will not do. The possibility of fraud seems untenable. I got information about objects whose origin was known only to myself. I brought a lock of hair of a man who had lived and died at Utrecht, and the hair was immediately connected with that name, and on subsequent occasions referred to as the "Utrecht hair". I brought a piece of clothing that had belonged to a young man who had committed suicide. Nobody in the world knew that I had kept it, nor that I had taken it to England

with me for this purpose, and yet I got an exact description of the young man and the manner of his suicide, and even his Christian name was given.

For me this excluded all fraud or coincidence.

The young man mentioned had recovered from his first attempt at suicide (though the control, "Nelly," did not find out this particular), but the wound in his throat left his voice hoarse and gave him a peculiar little cough. As soon as I came near Mrs. Thompson with the piece of clothing, her voice became more or less hoarse, and bye and bye the same peculiar little cough appeared, and grew more accentuated at each subsequent sitting. After three sittings it kept on even in the intervals between the sittings, and in the end did not leave her altogether until I had left England, taking with me the piece of clothing—a flannel vest.

We are obliged in this difficult matter to rely a good deal on our own personal impressions, to judge by probability, and to form more or less intuitive conceptions. This may not appear very exact, but it is unavoidable, and we shall find a similar course pursued in many other branches of science. Astronomy, for instance, is based principally on personal impressions—but impressions which are verified by many persons, and on intuitive ideas of probability—but ideas which are confirmed by repeated observation.

My personal impression has varied. A number of

small particulars, which will be found in my notes (published in the Proceedings of the Society for Psychical Research, June, 1902), produced on me when taken *en bloc* the effect of perfect evidence. To regard these all as guesses made at random seemed absurd; to explain them by telepathy forced and insufficient.

REV. JOHN W. QUIMBY

I would say in answer to your inquiry that to me personally one of the strongest arguments for the continuance of personal identity after death has been found in the great mass of phenomena investigated by the Society for Psychical Research, London, and especially in the inferences drawn therefrom by a considerable number of eminent scientific men, some of them among the greatest of modern times.

DR. WILFRID LAY

For proof to persuade myself of the continued existence of my personality after death I have never felt the need. Present life would lose meaning for me without this belief. If I ever attempted to persuade another, by logical argument, I should point to the work of Professor J. H. Hyslop with Mrs. Piper as the strongest scientific evidence, yet produced, of the life hereafter.

PROF. SIR OLIVER LODGE

If anyone cares to hear what sort of conviction has been born in upon my own mind, as a scientific man, by some twenty years' familiarity with these questions which concern us (*Psychical Research*), I am very willing to reply as frankly as I can.

First, then, I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience, though I might find it impossible to explain categorically how the facts have produced that conviction. Suffice it to say for the present that it is not in a simple and obvious way, nor one that can be grasped in an hour or two, except by those who have seriously studied the subject, and are consequently equally entitled to an opinion of their own.

If pressed, I must confess that I do not see how the hypothesis of the continued existence of human personalities, so long as they are disconnected with bodies and muscles, is any real help in explaining ultra-normal physical movements; except that since the movements show traces of what we ordinarily speak of as will and intelligence, they do suggest the agency of live things of some kind.

But then I see no reason for limiting the possibili-

ties of existence—it may be of inter-planetary or of extra-spacial existence—to those friends of ours who have recently inhabited this planet.

Eliminating physical phenomena therefore for the present, suppose that I am asked further: Do you consider that trance utterances are ever due to the agency of departed persons? I am bound to say that, as regards the content or intelligence of the message, I have known cases which do very strongly indicate some form of access to a persistent portion of the departed personality; and occasionally, though rarely, the actual psychical agency of a deceased person is indicated.

The medium when awakened does not usually remember, is not really conscious of, the communication which has been spoken or written: not until he or she returns to the state of trance. Nor should I expect the ostensible communicator, so long as he is anything like ourselves, to remember or to be properly conscious of what has been, as it were, drawn from his memory, until he too returns once more into the same dream-like or semi-conscious or sub-conscious condition. There may be all grades of recollection, however, analogous to the various grades of reminiscence of ordinary dreams, as and after we wake.

One hypothesis concerning the agency of unembodied spirits is that they themselves temporarily occupy and animate some portion of the body of the

medium, and thereby control a sufficient part of the physiological mechanism to convey the message they desire. The impression which such an hypothesis as this makes upon us depends upon the view that we take of our own normal powers: it derives any *prima facie* reasonableness which it may possess from the theory that we ourselves are mental entities, to which the names soul, spirit, etc., have been popularly applied, who may be said to form or accrete, to inhabit and to control a certain assemblage of terrestrial atoms, which we call our bodies; by means of which we, as psychological agents, can manage to convey more or less intelligible messages to other similarly clothed or incarnate intelligences: employing for that purpose such physical processes as the production of aerial vibrations, or the record left by ink traces upon paper.

Given that we are such mental entities or psychological intelligences, with the power of accreting and shaping matter by the act of feeding, we must note in passing the important fact that the manufacture of our bodies, just spoken of, is a feat accomplished by life without mind, or at least with only sub-conscious mind: it is wholly beyond the power of our conscious mind to perform. Feed a child, and in due course unconsciously he becomes a man—a process beyond our control or understanding and wholly transcending our utmost executive skill. Note further that it is the same unconscious life, or

part of the body, or whatever is the proper term, which manages nearly all the ordinary vital processes, and disposes of our food or gives us indigestion as it sees fit. This may seem a frivolous interlude, but it is important in connection with what follows. It is perhaps obviously important in connection with the whole business of the interaction between mind and matter.

The hypothesis which seeks to explain the control of a medium's body in trance by the agency of discarnate spirits, presumes that an elaborate machine like our bodies is capable of being occasionally used, not only by the mind or intelligence which manufactured it, so to speak, but temporarily and with difficulty by other minds or intelligences permitted to make use of it.

There are many difficulties here, and one of them is the assumption that such other intelligences exist. But that, I confess, is to me not a very improbable assumption; for knowing what we already certainly know of the material universe, of its immense scope, and the number of habitable worlds it contains (I do not say inhabited, for that the evidence does not yet reveal, but habitable worlds), realizing also the absurdity of the idea that our few senses have instructed us concerning all the possibilities of existence which can be associated in our minds with the generalized idea of "habitable"; perceiving also the immense variety of life which luxuriates everywhere

on this planet wherever the conditions permit: I find it impossible to deny the probability that there may be in space an immense range of life and intelligence of which at present we know nothing.

Indeed, we ourselves are here on this planet and in this body for only a few score revolutions of the earth round the sun: a thousand months exceeds what we call the "lifetime" of most of us. Where or what we were before, and where or what we shall be after, are questions—intimately and necessarily connected with each other.

But granting the possibility of a far greater and more widespread prevalence of life or mind than we have been accustomed to contemplate—a prevalence as extensive, perhaps, as that of matter—what is the probability that the different classes of life and mind interfere or inter-operate with each other? It is purely a question for experience and observation.

Now, by far the greater number of the physical phenomena which are asserted to take place in the presence of a medium involve nothing in themselves extraordinary: the production of scent, for instance, the introduction of flowers and other objects, movements of furniture, the impress on photographic plates, are all of a nature that can easily be managed by normal means, given time and opportunity; and the only thing requiring explanation is how they are managed under the given conditions, more or less

stringently devised to prevent their normal occurrence.

But there is a residue of traditional physical phenomena which involve an effect beyond ordinary human power to accomplish. For instance, the asserted resistance of the human skin and nerves to fire, usually though not always when under religious emotion or in some trance state; or the extraction of a solid object from a permanently closed box; or, what is much more commonly asserted than the other two, the materialization or appearance of temporary human forms.

I confess that I myself have never seen any of these things achieved under satisfactory conditions, but the evidence of Sir William Crookes and others for certain of them is very detailed; and it is almost as difficult to resist the testimony as it is to accept the things testified.

Imagination in science is permissible, provided one's imaginings are not treated as facts, nor even theories, but only as working hypotheses—a kind of hypothesis which, properly treated, is essential to the progress of every scientific worker. Let us imagine, then, as a working hypothesis, that our subliminal self—the other, and greater part of us—is in touch with another order of existence, and that it is occasionally able to communicate, or somehow, perhaps unconsciously, transmit to the fragment in the body something of the information accessible to

it. This guess, if permissible, would contain a clue to a possible explanation of clairvoyance. We should then be like icebergs floating in an ocean, with only a fraction exposed to sun and air and observation: the rest—by far the greater bulk, eleven-twelfths—submerged in a connecting medium, submerged and occasionally in subliminal or sub-aqueous contact with others, while still the peaks, the visible bergs, are far separate.

One cannot but sympathize to some extent with those philosophers who urge that the progress of humanity has been achieved by attention to a development of our full consciousness, and that reversion to the sub-conscious or to dream states is a step back. It must be noted, however, that the adjective "subliminal," as we understand it, is not suggestive of subordinate or subsidiary, but is far more nearly related to "sublime;" a statement which, considered objectively, the philosophers in question would probably disallow. If they mean that for the active and practical concerns of life consciousness must be our guide and our adviser, I am with them; but if they mean (as I am sure they do not, when pressed) that inspiration is attained through consciousness, or that it is unlawful and unfruitful to investigate the sub-conscious, where (I suggest) lie the roots of the connection between mind and matter, then I must join issue with them. So might an iceberg, glorying in its crisp solidity and sparkling pinnacles, resent

attention paid to its submerged subliminal supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return.

"We feel that we are greater than we know."

Or, reversing the metaphor, we might liken our present state to that of the hulls of ships submerged in a dim ocean among many strange beasts, propelled in a blind manner through space; proud, perhaps, of accumulating many barnacles as decoration; only recognizing our destination by bumping against the dock wall; and with no cognizance of the deck and the cabins, the spars and the sails, no thought of the sextant and the compass and the captain, no perception of the lookout on the mast, of the distant horizon, no vision of objects far ahead, dangers to be avoided, destinations to be reached, other ships to be spoken with by other means than bodily contact—a region of sunshine and cloud, of space, of perception, and of intelligence, utterly inaccessible to the parts below the water line.

To suppose that we know it all: to suppose that we have grasped its main outlines, that we realize pretty completely not only what is in it, but the still more stupendous problem of what is not and cannot be in it—is a presumptuous exercise of limited intelligence, only possible to a certain very practical and useful order of brain, which has good solid work of a commonplace kind to do in the world, and has

been restricted in its outlook, let us say by Providence, in order that it may do that one thing and do it well. Some of these gnostic persons have been men of science, others have been men of letters, some of them again politicians and men of business; some few of them have called themselves philosophers, but the world has not thought them its greatest philosophers.

The instinct of the world in the long run, though only in the long run, is to be trusted; and the great men whom it has picked out as philosophers of the very first magnitude—the philosopher Plato, of the older time, and the philosopher Kant, of the more modern era—did not so limit their conception of the possible; nor have the greatest poets, those whom humanity has canonized among its greatest poets—Virgil, let us say, and Wordsworth and Tennyson—neither have they looked with dim beclouded eyes on the present of the universe, or on the past and the future of man.

Hear Tennyson on the origin of life and the antecedents of human existence:—

*Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore.*

Meanwhile what are we to do? To inquire, to criticise, to discover, but also to live—to live this life here and now: aided thereto, it may be by a labo-

riously acquired certainty that it is only an interlude in a more splendid drama. With some people, belief has preceded and frustrated inquiry: others there are with whom investigation has resulted in belief: and yet again others to whom belief continues unattainable in spite of conscientious effort and research.

Those who feel assured of a future existence may be thankful; but those who cannot feel so assured with them also it is well, if they apply their energies to service on this earthly plane, and reap the wholesome and natural joys accessible to us in our present state.

*Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.*

ANDREW LANG

I do not think that the question of a future life can be investigated except by the ordinary methods of psychological inquiry. At present I think there is a fair presumption that in time, data for the formation of an opinion may be collected.

DR. MINOT J. SAVAGE

If you will get my book—"Life Beyond Death"¹—you will find it will answer your question. I treat in it both the argument side, and I also give facts which I think have a bearing on the subject.

¹ Published by Putnams, New York.

I have been accustomed to say and think for many years that "the scientific method" is the only method of knowledge. What does this mean? It means that whatever one may feel or think or believe or regard as probable, he does not know unless it is capable of demonstration in accordance with the scientific method.

Let us note the steps of progress in the scientific method, so that this matter may be made clear to any intelligent reader, whether scientific or not.

1. The first step is observation. I open my eyes (whether outer or inner) and see a fact. This proves nothing beyond my own personal impression. If I am color-blind or ignorant or prejudiced, my seeing may be incorrect and so not correspond to any reality.

2. So there must be repeated observation and corroborative observation on the part of others.

3. Then, after a number of facts appear to be satisfactorily determined, a tentative theory may be formed in accordance with these facts. But this theory is always open to revision, provided other facts are discovered which are not in accord with the theory. The "law of parsimony" demands also that the nearest and easiest theory which will explain the facts shall have the preference. That is, a strained or far-fetched theory must not be dragged in where the facts can be explained by an easier or more "natural" method.

4. When a large number of facts are satisfactorily established and all or most of them can be most easily explained in the light of some particular theory, that theory is regarded as scientifically established. * * *

Now I submit this, the scientific method, can be followed in observing and proving anything which is real and which touches us, and so comes into the field of observation. But while a man can command the action of certain forces and order the conduct of his observations in his laboratory; or while he may count on the absolute uniformity of the motions of the heavenly bodies, there are other facts, and those of far greater importance, which he cannot treat in this way, although he may still be true to the scientific method. You cannot order people round, as a chemist may his elements, and yet fact concerning people may be scientifically demonstrated. The same thing is true of the people in the other life—provided there are any. It is conceivable that “a spirit” may be present and communicate in certain circumstances. Identity even may be conceivably established. And yet the precise experiment one may not be able to repeat at will, for the simple but satisfactory reason that, *ex hypothesi*, another will is concerned; the person may not be present the next time; he is not under orders; and the conditions may not be capable of duplication by anybody who happens to come along.

The Society for Psychical Research is engaged in investigating a large body of facts, whatever may ultimately be regarded as the explanation of them. Several different explanations have been offered. The principal ones are these:

First. Fraud.

Second. Auto-suggestion; that is, that the sitter unintentionally "gives himself away"—as the phrase goes. He unconsciously imparts the information which so astonishes him when he gets it back again.

Third. That the facts are the work of the subconscious mind of either of the sitters, the psychic, or all together.

Fourth. Mind reading or telepathy.

Fifth. The "spirit" theory. This means, of course, that persons who have "died" and are now in the life which is ordinarily regarded as the abode of silence and invisibility, can and do (at least occasionally) manifest their presence and communicate their thoughts.

Now, in the first place, it can be settled whether any of these claimed facts are facts. Then, in the second place, it can be determined as to whether any one of these theories can explain the facts. If it can, then it would be provisionally established as a scientific hypothesis, in precisely the same sense that the theory of the universe is established, and with as scientific a validity. * * *

I submit then to all competent thinkers that the

psychical problems can be scientifically investigated, and that a true scientific theory concerning them can be framed and verified.

Would it not be worth the study of years to know, if it be possible, that we shall see our friends again, and shall know them, and that we shall resume the companionships that have been dearer to us than life here? Why, if this could be once known, the earth would never again be draped in black, the skies could never weep with rain; every wind would be an anthem and every morning the dawn of an eternal day.

The number of persons in the civilized world to-day who have more or less questioning about continued personal conscious existence after death, is unspeakably greater than it was a century ago, and beyond any dispute the number is increasing just in the most important part of this human life of ours. It is increasing among the thinkers, the readers, those who are becoming of such a state of mind that they must have proof before they can quite accept any proposition. * * *

Half the human race, nearly, believes to-day that mind is everything and matter is illusion; and yet, at the same time, it universally denies the conscious personal existence of the soul. So that the two do not necessarily go together, and believing one is not quite enough to prove the other.

Let us go back, for a moment, so many million

years that there is no use of trying to count them, to a time when the whole of space that is now occupied by any part of the universe that we can investigate with our largest telescopes was fire-mist, chaos, containing neither planet nor sun, nor satellite of any kind. * * * Millions of years roll away, the fire-mist moves and starts up centers of rotation; and bye and bye you have somewhere in the midst of it a nebula, or *nebulæ*, only a thicker condensation of fire-mist, but with perhaps a center a little more dense than the outermost parts. The motion goes on; bye and bye the center separates itself from the outermost parts by its greater rapidity of motion, and so flings off a ring—such a ring as you may discover around Saturn to-day. This ring cools, breaks, its parts tumble together, and by their rotation assume the form of a sphere and begin their motion around the central mass. This central mass flings off another ring, and that falls into fragments and coheres into another sphere, and the central mass throws off another ring. This is the process, they tell us, that has been going on in the formation of our little solar system, the outer ones flung off first, and then another and another, until we get down to our little earth, which, in the process of cooling threw off a ring which condensed and made our moon.

Now, after thousands of years had gone by, this little earth of ours became cool enough so

that certain kinds of life could live upon it in the ooze of the water's edge. * * * We have the fishes, the reptiles, and the birds, then the mammals, all the gigantic animals, and then at last a feeble sort of being that did not know it was man, that we now call by that name—feebler than almost all the other animals of its size. There had been a marvelous development of the brain; and though it was weaker than almost all its enemies, it began to have the power to outwit its enemies, out-know, out-think them. Under the form of cunning it developed an ability to master the rest of the world. Then this cunning developed into a higher form, the intellect, which ruled mankind. Then this animal developed something higher than intellect—the power to love, and out of love came conscience; and this strange creature became a moral being. And then out of the moral being, and beyond it, began to appear a spiritual nature.

There was a time when the mightiest power on the face of the earth was muscle; then there came a time when the mightiest power was cunning that could outwit muscle; then a time of higher form of intellect, which was superior to muscle or cunning; then love and a conscience which was mightier than they, until to-day, in spite of all the evil there is in the world, the mightiest power on the face of the earth is the moral ideal. * * *

So we are to-day in regard to scientific study.

The four thousand years of the world that we can clearly claim to be historical, when compared with the time of the human race on this planet is not an hour in a day; it is rather one hour perhaps in a week. Is it not perfectly natural, then, that, beginning with the first we know of our human history, there should have been spasmodic, sporadic manifestations of what we call the spiritual nature of man, breaking through the guise of flesh; that there should now and then, if we are whelmed and surrounded in a spirit world, appear a face, as in a glimpse, a voice be heard, a hand felt by someone more than usually psychically sensitive? Is not this just what, on that theory, you would have expected? * * *

I believe that we are to-day beginning to have manifestations of a new and higher, a more spiritual type of man that ought to be precisely what we should be looking for. The world is getting ripe for it. We are on the edge of it; and I believe with my whole soul that it will not be long before immortality will be as much discovered as America was discovered by Columbus. These spasmodic manifestations that have been seen and heard and felt in all religions, in all races, for the last three or four thousand years, are just the first little blossoms of spring, frost-nipped, trodden under foot, and forgotten; but they have been prophecy, and the prophecy of that which I believe is to come. * * *

It seems to me, indeed, most striking, that from the beginning of the world until the last decade or two there has never been on the part of humanity anything like a serious investigation of a series of claimed facts, which, if true, or only partly true, are the most important facts in the world. Think of it! Until the year 1882, to be specific, whatever particular individuals may have done, humanity had never made a combined, serious, scientific attempt to find the truth in this great matter.

So, with me, it has come to this: That, after years of investigation, a large number of the leading thinkers, students, authors, scientists, psychical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has been over and over again proved to be fact, without supposing that they had been in communication with some invisible intelligence.

That, at present, is my belief.

Now I wish to mark very distinctly one point that appears to me to be of great importance. We may be able, clearly, scientifically, beyond any question, to establish the fact of another life beyond this; and yet we may never be able to know much about it in detail until we get there. I speak of this, and wish to speak of it with emphasis, because a thousand times the question is asked me, why, if anybody has reported from the other side, have they not told us all about it?

Will you note carefully with me one fact? All our knowledge here is limited of necessity by our past experience, the experience of the race. If I were to attempt to describe to you any new thing or any new place, I could do it only by comparing it with something with which you are already familiar; and, just in so far as it was unlike anything with which you were familiar, just in so far it would be simply impossible for me to describe it to you so that you could have an intelligible idea of it.

Do you know that I can see, only after the ethereal vibrations reach a certain number in a second, and that the moment these vibrations pass beyond another certain number, I cease to see? In other words, I can see a narrow space while these vibrations are kept within certain limits; while on either hand the universe stretches off into infinity, invisible to our present sense. So I can hear within certain limits of ethereal vibrations; up to a certain point I hear nothing. There is not produced on the drum of the ear the effect capable of being translated—in the mysterious fashion of which we know nothing—as sound to the brain. After a certain number of vibrations have been reached, all is again quiet to our senses. Huxley tells us that, if our ears were adapted to take in all the vibrations, the noises of the growing of flowers in the night would be as loud as a thunder-storm.

In other words—and this is what I wish you to

get from what I am saying—there may be millions of spiritual creatures walking the earth, pervading the atmosphere all around us, real, thrilling, and throbbing with life, a life more intense than any we know anything about or can dream of, and our present senses take no cognizance of them whatsoever. Do not imagine, then, that a person or a thing cannot exist because you cannot see or hear or feel that person or thing.

DR. A. D. HUSTED

In reply to your inquiry, I most certainly believe in the continued existence of the soul. My belief is based upon experience and in the study of psychology for the past fifteen years. I wish to be understood as taking no part in Spiritualism of to-day, which I regard as fraudulent commercialism, and in my opinion souls cannot be communicated with at will, or for a stipulated sum. I believe they exercise their own pleasure in manifesting themselves, and "Angels' visits are few and far between." I will cite you a case in point along the same lines of Flournoy in his work, *From India to the Planet Mars*. I have a lady patient whose deceased sister has communicated with her on various occasions in my office, after I had put her in a receptive state. A gentleman patient who did not know the lady or her deceased sister, visited me and I proposed sending him to the planet Mars, to which he assented;

his talk was something wonderful and was written down. He told why Tesla failed in his experiments, as told him by the Martians (he normally did not know there was such a man as Tesla), and many other wonderful statements by them; he came in contact with the soul of the lady's sister and the conversation was corroborative. Now please exclude hysteria or telepathy, etc., from these cases, as I assure you they were not factors. I have many other experiences on these lines, also photographs of the lady mentioned while in that state.

PROF. J. H. HYSLOP

(It was reported in the press shortly before the appearance of Professor Hyslop's recent report to the Society for Psychical Research, on his observations of certain trance phenomena of Mrs. Piper, that he claimed he would scientifically demonstrate within a year's time the immortality of the soul. Concerning this report, Professor Hyslop says):

I make no claims to "scientifically demonstrating" anything, not even my facts. I have given a preference for the spiritistic theory in explanation of my alleged facts, in order to force the issue on an important investigation and in order to devolve upon those who have not accepted any supernormal phenomena at all the duty of rescuing me from my illusion.

(However, Professor Hyslop, after the most exhaustive study, the most cold and careful analysis of the facts, adopts for the present the theory of spiritism as the only sane and reasonable solution of the phenomena. He states that this is the least he can do. Referring to the conditions under which his experiments were performed, and his deductions from the results, Professor Hyslop writes):

The arrangements for my sittings were made only through Dr. Hodgson, and with special care regarding secrecy. No one except Dr. Hodgson and my wife were to know that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy. The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance personalities in her trance state. The arrangements for my sittings were not made in my name, but in the pseudonym of "Four times friend," so that neither the supraliminal (conscious, objective) nor the subliminal (unconscious, subjective) of Mrs. Piper could have any clue to my identity.

When I went to conduct the experiments and before reaching the house of Mrs. Piper, about two hundred feet from the house and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition. When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual name by

which Dr. Hodgson introduces strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

In the whole series of my sittings Mrs. Piper never heard my voice in her normal state, except twice when I changed it into an unnatural tone. In the whole course of the sittings, also, I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except perhaps half a dozen times when I seized the hand while writing to place it on the writing-pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

The facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion.

During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on.

Mrs. Piper goes into the trance in the following

manner: She seats herself in a chair in front of a table, upon which are placed two pillows for a head-rest when the trance comes on. She may or may not engage in conversation while the trance approaches. In my case she generally talked to Dr. Hodgson about various domestic matters, the weather, etc.

The approach of the trance is characterized by various indications. When the head falls upon the pillows, it is arranged by Dr. Hodgson, or other sitter, so that the right side of the head lies on the palm of the left hand and looking off and away from the table upon which the writing is done. This second table is at the right hand, and upon it is placed the writing-pad. In a few minutes after the trance occurs, the right hand shows signs of animation and slowly moves toward this table for the writing, when a pencil is placed between the two fore-fingers and the writing begins.

Mrs. Piper's normal consciousness, as the past evidence goes to show, knows nothing of what she has done or communicated in the trance. She also remains ignorant of the communications until they are published in some form, except, of course, when a sitter chooses to tell her something, which I need hardly say in my case was nothing. There is no mechanical apparatus whatsoever in the experiments, except the writing-pad and pencil which you furnish yourself. Hence there is no excuse for comparing the case to slate-writing and cabinet

performances generally. Absolutely nothing of this sort is connected with the sittings and experiments. They are conducted in open daylight, in a room without any special arrangements for them, except the tables as indicated, and this room, in so far as living persons are concerned, might be any one that the skeptical inquirer might wish to choose in any locality whatsoever, and not confined to Mrs. Piper's home.

In Mrs. Piper's case, in addition to the daylight and absence of mechanical apparatus like slates or cabinets, the writing is done visibly with her own hand, and on paper and with a pencil of your own furnishing. That is to say, we can actually see as much of the *modus operandi* of the "communications" as we can see of any normal human act. Nothing is concealed from our view, except the physiological processes that are equally concealed from us in our own writing as well as all other human affairs. The whole scientific and evidential importance of the results **thus** gets its credentials and value solely from the **content** of the "communications," and not in any special way from the manner of obtaining them, except as detective frauds are excluded from the matter. I should also indicate briefly the manner of making the record. Dr. Hodgson sat near the table on my right where he could see the writing as it proceeded. This he copied, reading it in a low voice as an indication to

the trance personality that it was intelligible, or sometimes with a tone of interrogation and doubt which would be followed either by the word "Yes" sometimes written out, or assent by the hand, or by the repetition of a word or phrase not rightly read at first.

Enumerating the communicators by name that figure in my series of sittings, there is my father, Robert Hyslop, who is the chief communicator throughout and who died on the 29th of August in 1896. Frequent communicators were my brother Charles, who died a young boy at four and a half years in 1864, and my sister Anna, who died at three years of age, twelve days later. Also in several sittings apparently my uncle, James B. Carruthers, communicated or made unsuccessful attempts at times. He died on December 2d, 1898, from an accident on the railway. In the five sittings held for me by Dr. Hodgson while I remained in New York my father was the only communicator, with the exception that my sister Anna seemed to be present once. In the next eight sittings, at which I was present myself, my father was the chief communicator; but in the course of them, in addition to all that have been mentioned, my mother, twice by name, Martha Ann Hyslop, who died in October, 1869, my cousin, Robert H. McClellan, who died in 1897, and his father, my uncle, James McClellan, who died about the beginning of 1876, were communicators.

In the series of seventeen sittings, twelve held by myself and five held by Dr. Hodgson for me, it will aid in a clear conception of the facts in the communications if we give such a statistical summary of them as is possible. This cannot be done in the same manner that facts and events of the same kind usually can be classified, but they can be grouped in a way suitable to a rough comparison, that will supply the relative number of true and false incidents with which we have to reckon in making up our conclusions in the case.

The basis of classification that has been adopted rests upon the distinction between the true, the false, the indeterminate, and the mixed incidents. An incident in the classification does not mean merely some name or isolated fact, but may include a number of facts capable of being independent of each other in the course of events. Hence I have distinguished between an incident and the number of factors that may constitute it.

(There were 1132 incidents and factors brought out according to Professor Hyslop's Statistical Table. Of these, 152 were true incidents, 37 were indeterminate, and 16 were false. Of the factors, 717 were true, 167 indeterminate, and 43 were false. —Editor.)

Many of the more important features of the record cannot be expressed at all in tabular account. They are statements which show the proper appreciation of questions, remarks, or other aspects of a

situation, and also incidents of emotional tone. All that the figures apply to are the number of objective facts stated as such, chiefly, of course, concerning the earthly experiences of the communicator.

(In taking up the attempts to explain the trance phenomena of Mrs. Piper, Prof. Hyslop says that the first, naturally, to come under review for all psychical researchers is the hypothesis of telepathy, (see Flournoy on telepathy, page 89) that is, a process between living persons only. After dealing with this in such a way as to show how far short it falls in meeting the facts of the case, how strained and infinitely complex the theory is when applied to all the circumstances of the case, he writes:)

I assume the following: First, that the discarnate spirit is in a state of active secondary personality when communicating, possibly at times resembling our hypnotic condition in some of its incidents at least, and exhibiting various degrees of clearness and confusion, merging now and then into delirium, automatism, or complete syncope. This supposition explains both the triviality and the fragmentary character of the messages, together with the rapid movement of thought so evident in them. It also explains easily the occurrence of automatisms.

Telepathy between the living cannot plead any excuse for its limitations in this way, because the powers that have to be assumed for it would give it access to any and all incidents of the sitter's memories, important and trivial alike. Second, that Mrs.

Piper is in a state of passive secondary personality, a subliminal condition which reflects or expresses automatically the thoughts communicated to it. The evidence that this is her condition is almost overwhelming. The supposition, then, explains easily the limitations of the whole case, and also the fact that the dramatic play of personality is more consistent with the spiritistic theory than with that of her secondary personality. Mrs. Piper can hardly be in an active and a passive state of secondary personality at the same time. Third, that there is some process of communication between these two conditions of secondary personality, whose *modus operandi* is not yet known.

There is a difficulty to be considered that appears to have some weight in respectable quarters. It is closely connected with the problem of mistakes and confusions, and is comprehended in the same general causes. It is usually raised by the same class that takes offence at confusion. When some alleged communication is presented as coming from a discarnate spirit the usual questions are: "Why cannot a spirit be more explicit and definite? Why cannot it name certain specific dates or events at once that will immediately identify it? Why so much confusion and loss of memory? Why so much trouble about their names? A spirit ought to be able to announce its name at once and to know that it is imperative to do this at first." To many this

represented disintegration of memory makes the whole affair appear very suspicious and creates a presumption for telepathy which we can easily conceive as capricious, and which experience seems to show is so.

It is the tendency of certain presumably intelligent people to *a priori* decide what a given spirit ought to say to identify itself. They argue from what they imagine they would do in the same situation, without really knowing what such a situation is. Unless the alleged spirit tells a coherent story and indulges in lofty sentiments in clear language or exhibits some superhuman flights of inspiration, great truths, etc., they turn up their noses and substitute sneers for science. It is an objection that reflects more suspicion on the intelligence of the man who makes it than upon that of the alleged spirit.

It is strange that an agnostic who has abandoned orthodox dogma on the one hand, and who has seen the terrible lesson in humility which the doctrine of evolution has taught man in regard to his origin against all the poetry and mythology of the past, should cling to the theological assumption of some idyllic existence and perfection for spirits in case they exist at all, and this without one iota of evidence!

The fact is, that scientifically or otherwise there is no reason to suppose the existence of spirits of any

kind, much less that they represent anything much better than man is now. Every sane and intelligent man will take the evidence, good or bad, that he can get, and affirm or deny the existence of spirits before saying what they ought to do as communicators or what estate they shall possess before believing in them. The chasm which is usually supposed to exist between an embodied and a disembodied spirit has no excuse for its existence except the imagination of unscientific men. After the doctrine of evolution it is absurd to take any cross section of this process and assume that the next stage of it will mark an immeasurable distance and degree of progress. It is flatly against all the laws and analogies of nature to do this, and absolutely inexcusable in the minds of men who make the slightest profession of science.

Evolution has destroyed the golden age of the past, and spiritism, with a similar lesson of humility, may destroy the illusory golden age of the future.

From what we know of the influence of hypnosis upon the consciousness of personal identity and of physiological disturbances in the brain affecting the integrity of memory, so far from expecting any traces whatever of personal identity, even if the soul survived as an "energy," we should rather wonder that any intelligible message should come in the attempt to communicate. Both from our knowledge of physiology and from the necessity of inter-

vening obstacles between incarnate and discarnate existence, all the material conditions of our present mental states and modes of communication being removed, we should rather expect spirits, even when they retained the consciousness of personal identity and possessed perfectly clear thought in their own natural medium, only to squeak and gibber like poor Polly in their effort to speak to us through such media as must be employed.

The amazing thing is that there should be either any survival at all, or any traces of it possible. Hence there is nothing to do but to handle without mercy every man who is so ignorant of the postulates of scientific method and of the immense difficulties that must of necessity be encountered in real communications from a transcendental world as to ask that spirits should speak the language or exhibit the intelligence of Plato, of Paul, or of Shakespeare.

When I look over the whole field of the phenomena, and consider the suppositions that must be made to escape spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, such as the dramatic interplay of different personalities, the personal traits of the communicator, the emotional tone that was natural to the same, the proper appreciation of a situation or a question, and the unity of consciousness displayed throughout, I see no reason except the suspicions of my neighbors for withholding assent. But when

I am asked to admit the telepathy required to meet the case, the amazing feats of memory involved in the medium's subliminal, the staggering amount of deception demanded, and the perfect play of personality presented, as capable of explaining the phenomena without spirits, I may say, yes, if you choose to believe this against all scientific precedents.

But I am not ready to accept any such appeals to the infinite, especially when we have only to extend the known laws of consciousness to account for the facts (by spiritism) instead of making such enormous suppositions for fear of losing our social respectability. Science is bankrupt when it has to appeal to the infinite.

PROF. CHARLES RICHEL

All of us are recalcitrant in accepting facts which do not seem concordant with the facts of every day. We are incredulous of the extraordinary; and how incredulous I could hardly illustrate better than by my own prolonged and almost invincible opposition to the facts called occult.

And now, to begin with, we must get rid altogether of this word occult;—or rather we must give it the only sense which it ought to bear. Occult means unknown. Alchemy, before it became chemistry, astrology, before it became astronomy, medicine, before it became bacteriology, were nothing more than occult sciences. Nor, indeed, would it be

very hard to show that the classic sciences, of which we are so proud, are not yet far removed from the occult stage.

We may know certain phenomena, and even the laws which govern their appearance; but we do not adequately understand a single one of them. To say of the stone which falls to earth that it obeys an attraction which varies directly as the mass and inversely as the square of the distance, is not to understand the stone's fall. Familiar though that phenomenon is, it is not a phenomenon which is understood in all its elements. Not one phenomenon, I repeat, is fully understood. All are linked together, and if we really understood one, we should understand all.

When I first began to occupy myself with the sciences called occult it was to make experiments in somnambulism. At that time—it was in 1873, very long ago!—somnambulism was still a mysterious, magical science; and in the account which I gave of my experiments I began by saying: “It needs a certain courage to pronounce the word somnambulism.” I was right, I think, to have this courage; for a few years later—and possibly my own efforts helped towards this change—somnambulism had taken its place among facts which no one denied. As you know, the hypnotic trance is now a matter of common knowledge; it forms a theme of ordinary medical instruction, and is no more a subject of

doubt than is small-pox or cholera. Thus may an occult science become a classic science in twenty years.

In the course of these studies I had here and there observed certain facts of lucidity, of premonition, of telepathy; but since these facts were denied and ridiculed on every side, I had not pushed independence of mind so far as to believe them. I deliberately shut my eyes to phenomena which lay plain before me, and rather than discuss them I chose the easier course of denying them altogether. Or, I should rather say, instead of pondering on these inexplicable facts I simply put them aside, and set them down to some illusion, or some error of observation.

Nay, in my servile respect for the classic tradition I mocked at what was called spiritism; and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here do I publicly beg his pardon for it!—to laugh at them as heartily as almost everyone else was doing. But now I say just what my friend Ochorowicz says in the same matter—I beat my breast and I cry *Pater, peccavi!* How could I suppose that the savant (Crookes) who has discovered thallium and the radiometer, and foreshadowed the Röntgen rays, could commit gross and inexplicable blunders, and allow himself to be duped for years by tricks which a child could have exposed?

A certain experiment in spiritism (I keep the

word, although it corresponds to no theoretical idea at all) came to shake my disbelief. One of my friends discovered that he possessed the curious faculty of causing a table to go through certain movements—for him involuntary and unconscious—but which were nevertheless intelligent. That is to say, one could put questions and get answers of which he had no knowledge, although he remained fully awake, and his own personal consciousness seemed quite intact. Unwilling to look for any cause outside the causes of familiar phenomena, I invented as an explanation of these strange facts a theory which has not survived, and did not deserve to survive—the theory of hemi-somnambulism. This was in 1883.

Several years before this date, one of my relations had experienced in my presence a telepathic hallucination, under circumstances of the most striking kind. But of this I had taken no serious thought. Little by little, however, as we have gone on in the accumulation of facts of just the same order, this veridical hallucination of which I had been cognizant returned more strongly to my memory, and a kind of suspense and floating uncertainty took possession of my spirit.

It must be remembered, too, in my excuse, that as a professional physiologist I moved habitually along a road quite other than mystical. I had been taught a scrupulous respect for fact, a habit of exact

and prosaic observation, controlled by rigorous tests—by the balance, the myograph, the chemical reaction. I began to feel myself dragged in two directions by contrary currents.

It would have been something if psychical experiments had been susceptible of exact measurements! But you know too well that this is not so. In the best experiments with sensitives there is always a *caput mortuum* which escapes analysis—something loose and approximate which fails to satisfy men who have taken as their motto these words of the Preacher which govern science: "*Omnia in numero et pondere.*"

But on the other hand the history of science showed me into what strange mistakes men fall by ignoring facts plain to see. The wisest of our fore-runners was blind to many a conspicuous phenomenon, simply because it was a phenomenon which he could not understand. "And may it not be thus," I said to myself, "with these psychical phenomena? The unlearned deny them; the learned exclude them from their text-books; but they may exist for all that."

Then, as my next step, I imagined that certain psychological facts of lucidity, of telepathy, perhaps of premonition, were true; but that no occult facts actually affected the material universe. Our human intelligence, I said to myself, is perhaps endowed at certain moments with extraordinary powers, with

faculties which remain latent in the mass of men; but that is all; it cannot act directly upon matter.

This novel power of insight—I thought—will in no wise alter our fundamental conception of the world; the only truth in spiritism is just this lucidity. Nay, the lucidity itself, although it seems possible, even probable, is not as yet established by vigorous proof.

I was at this point when M. Aksakoff came to see me in Paris, and reproached me for not interesting myself more keenly in experiments with mediums. "Well," said I, "if I were sure that a single true medium existed, I would willingly go to the end of the world to see him!"

Two years later, M. Aksakoff wrote to me: "You need not come to the end of the world; if you come to Milan it will do." Milan! that was not far to go to find the key of the mystery.

I took part, then, in those celebrated Milan seances with Eusapia Paladino; and while those seances were going on I was fully convinced of the reality of the phenomena. Numerous precautions were taken; the incessant repetition of tests and experiments satisfied the most scrupulous mind. When I left Milan I was fully convinced that all was true—as also were the eminent savants who took part in the sittings—Brofferio, Gerosa, Finzi, and the great astronomer Schiaparelli.

But at this point a remarkable psychological phe-

nomenon made itself felt—a phenomenon deserving of attention. Observe that we are now dealing with observed facts which are nevertheless absurd; which are in contradiction with facts of daily observation; which are denied not by science only, but by the whole of humanity—facts which are rapid and fugitive, which take place in semi-darkness, and almost by surprise; with no proof except the testimony of our senses, which we know to be often fallible. After we have witnessed such facts, everything concurs to make us doubt them.

Now, at the moment when these facts take place they seem to us certain, and we are willing to proclaim them openly, but when we return to ourselves, when we feel the irresistible influence of our environment, when our friends all laugh at our credulity—then we are almost disarmed, and we begin to doubt. May it not all have been an illusion? May I not have been grossly deceived? I saw, no doubt; but did I see aright? who can prove to me that I did so?

And then, as the moment of the experiment becomes more remote, that experiment which once seemed so conclusive gets to seem more and more uncertain, and we end by letting ourselves be persuaded that we have been the victims of a trick.

Our own conviction—the conviction of men who have seen—ought properly to convince other people—but, by a curious inversion of roles, it is their

conviction, the negative conviction of people who have not seen, and who ought not, one would think, to speak on the matter, which weakens and ultimately destroys our own conviction. This phenomenon occurred in my case with such intensity that scarcely a fortnight after witnessing the experiments with Eusapia Paladino, at Milan, I had persuaded myself that there had been nothing beyond fraud and illusion.

Nevertheless, I wished to repeat those experiments; and at Rome, in company with an eminent savant, Schrenk-Nötzing, and a celebrated painter, H. Siemiradzki, I again made experiments of a most decisive kind. But a second time I found that doubt seized me after a short interval. I was not yet satisfied; and I invited Eusapia to my house for three months. Alone with her and my excellent friend, Ochorowicz, a man of penetrating perspicacity, I renewed the experiments in the best possible conditions of solitude and quiet reflection. We thus acquired a positive proof of the reality of the facts announced at Milan.

Other friends belonging to the Society for Psychical Research, Messrs. Myers and Lodge especially, came and shared our conviction. It has since undergone serious oscillation—partly from that psychological process of recurrence to habitual modes of thought already described, partly through the fault of the medium herself; but my own fourth

series of experiments in Paris brought with it for me, as also for Mr. Myers, a conviction of reality even stronger than before. Nevertheless, before discussing experiments in detail, a yet further series should be held under the most careful conditions.

In the meantime it is quite possible that my friends and I may lose that vigour of conviction which recent experience gives. We may return to that curious state of mind of which I have already spoken.

The real world which surrounds us, with its prejudices, well or ill-founded, its scheme of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. Certainty does not follow on demonstration, it follows on habit.

But the duty of the savant is precisely not to allow himself to follow the routine of unreasoning respect for what Bacon termed idols. His mission is to seek truth, without caring for the opinion of the vulgar. What should he care for popularity? Sarcasm or indifference ought to leave him equally unmoved.

If we have been credulous, our credulity has not been spontaneous and easy; we have made, as you have seen, an obstinate defense. It took me twenty years of patient researches to arrive at my present conviction. Nay—to make one last confession—I am not even yet absolutely and irremediably convinced! In spite of the astounding phenomena

which I have witnessed during my sixty experiments with Eusapia, I have still a trace of doubt; doubt which is weak, indeed, to-day, but which may perchance be stronger to-morrow. Yet such doubts, if they come, will not be due so much to any defect in the actual experiment, as to the inexorable strength of prepossession which holds me back from adopting a conclusion which contravenes the habitual and almost unanimous opinion of mankind.

DR. HAMILTON A. BEESON

What do I consider the strongest evidence of the existence of the human soul in personal identity after death? This is indeed a "mighty question," but I must confess that I have no sure and satisfying knowledge affirmative of that so much desired existence.

I have learned much in the study of the reports of the Society for Psychical Research on the phenomena of trance and other supranormal mental and physical conditions, such as those of D. D. Home, Stainton Moses and Mrs. Piper. Especially in the case of the latter; if one can accept the spiritistic theory of her phenomena the evidence ought to be satisfactory.

But there are so many features of weakness and waning rather than of increasing strength of character in the personalities manifested, and so much seems to depend upon the physical and mental condition of the "machine" for the manifestation of

these alleged spirits, that one is held in a state of constant doubt. At least such is my own case. I cannot yet accept them as sure and satisfactory.

There is a common-sense argument, or reason in favor of a future life (heaven) with personal identity maintained in perpetuity that I accept as satisfying, viz., that if it were not so the universal desire would not have been implanted in the heart and mind of man. In the Caucasian race, especially, this desire is undoubtedly virtually unanimous. The Creative Power would do violence to justice and truth towards the created if this great, continuous, composite desire and prayer of the generations of peoples should be ignored. The known quantity of the great Equation is the Universal and Continuous Desire—the x , y and z ; the unknown are the Spiritual World, the Personal Identity therein, and Eternity.

DR. PAUL GIBIER

The strongest illusion is that which we call reality.

Under the cover of scientific conservatism, it is the general tendency of men who have attained a certain position in universities and scientific societies to bar the way to any matters too strikingly diverging — according to their views—from the ordinary trend of observation. This is especially true of psychic phenomena. Although the latter may safely be placed at the head of the most interesting subjects soliciting man's attention, yet they

do not appear to have attained the required respectability for their introduction to the scientific societies and journals where the gentlemen alluded to exercise their pontifical functions. * * *

It is my opinion that this is a matter with which, through force of circumstances, everyone will be familiar before the twentieth century attains its period of advanced youth. A great many scientists, however, are cognizant of the question; the clergy becomes more interested in it, and many have held dissertations on it from the pulpit. Now it must be stated that psychical matters are of such a nature that they may be compared to a set of powerful cog-wheels in motion; once the fingers are caught in the teeth, the whole body is drawn in. The movement cannot be stopped at present, and scientists, clergymen, and philosophers of all schools will soon be bound to come, whether they will or not, to an understanding with regard to psychic phenomena. It is true that the question would be advanced some twenty-five years or more if it had not been for the numerous frauds which have kept many experimenters from investigating and publishing the results of their researches. But it behooves us to sift the grain from the chaff—the genuine from the spurious, in order to bring truth from its hidden recesses.

Philosophers of all ages have observed, that no sooner do men discuss subjects beyond their limita-

tions than each one judges them according to the bent or tendency of his mind, or as we say, with the inclination of his sentiment; on the other hand, they agree upon such subjects as fall under their senses. But science has advanced; marvelous discoveries have been made. The certainty of modern experimental science, with the aid of sensitive and accurate instruments now permits us to undertake studies and make investigations which our forefathers, excepting in a few rare initiatory cases, could scarcely approach. * * *

Man endeavors to clear two mysteries: The mystery of the World and the mystery that he is to himself. He gazes at the celestial vault and the stars, he anxiously scans the universe, where he, a mere atom, is lost.

A first fact impresses him: Something exists; this he calls Matter.

A second fact attracts him nearly as soon: This matter moves. * * * An examination tells him that the movement, its consequences and transformations, are manifestations of Energy. * * * The existence of Energy may explain to him the origin of Matter, but what of Energy? Whence does it arise? What becomes of it?

In his own person he sees a body, borrowed from surrounding matter. Then he finds still within himself, Energy, whose effects he sees in the objects that surround him. Through what medium has he

understood these things? Is it through his matter or his energy, or through both? But, in either case, it presupposes matter and energy to be intelligent.

When he sees the effect of death and the inertia of a dead body, he deducts therefrom the knowledge that matter in itself is unintelligent.

And when he analyzes within himself the varieties of energy, and notes that their only office is to perform the functions of his body, and to execute the orders of his conscious and intelligent will, he is then made aware that he has attained that which he has striven for; he understands by means of something which is neither his matter nor his energy, and to this something he gives the name of Intelligence. At last he has discovered the third element of the universe. He has seen and understood that, co-existent with Matter and Energy, there is Intelligence.

Neither materialists nor spiritualists have been able to convince each other, and always for the same reason: The world agrees only upon those things which fall, and remain, so to say, under the observations of the senses.

How, then, will philosophers some day agree upon this point—the first question among all—the existence of the soul? Our answer goes direct to the point:

We can have material proofs of the existence of the soul.

The truth is this: Intelligence exists outside of matter—matter as modern science commonly conceives it—and without heeding the theory of “modern Spiritualism,” I affirm that all phenomena claimed by Spiritualism are true, which, however, does not mean that they cannot, in a measure, be simulated by fraud and trickery.

It will remain to the shame of a number of our scientists that have so persistently refused to look into facts of such importance, especially as these facts have challenged observation for over half a century.

It is within the realm of phenomenal psychology that we are to search for the principal basis of Future Science. It is this that is to teach to man his true nature, at the same time that it will bring him in close relationship with the intimate knowledge of things.

The objective phenomena of external psychology may be studied by means of subjects, gifted with special and usually passive faculties, known in modern language under the name of mediums. The name is given to a certain category of individuals who are supposed to be able to act as intermediaries—as mediums—between the living and the dead. Indeed, it is perfectly true that some individuals, predisposed through constitution, and developed through training, may serve as intermediaries between the living and the commonly invisible intel-

ligences, which sometimes pretend, though not always, that they are the spirits of individuals who formerly lived the same life as ours.

To the question, how is it that these things are not better known and better studied, we reply: Scientists have studied and known them for a long time, but fear of having their scientific reputations besmirched and honor questioned, has made them trepid of exposing their theories and experiments to the criticism of the world. And so, for his own benefit solely, the scientist, either alone or with a few friends, has studied these great and all-important questions, and kept for himself the results of his investigations.

In a great majority of cases men hope, or rather desire, to live after death, under one form or another, and notwithstanding these instinctive desires for immortality, the most of us show ourselves rebellious when it comes to the admission and study of these phenomena which are best adapted to show the possibility, I dare not say of this immortality, but of at least a survival of the consciousness of man after death. A rather curious, and at the same time contradictory fact is, that this same repugnance is found among a fair number of spiritualist philosophers. It is no less a settled fact, for those scientists who have observed the psychic phenomena determined by the presence of mediums and fakirs (the Hindoo mediums) that they constitute

the most certain proof we have of the existence of the spirit, or intelligence, as a conscious principle persisting after death. * * *

Thus, does man find himself after death, in what we call the after-life, in a state which doubtless is normal; the one in which we now live being transitory, although its purpose be a useful one. Experiments which serve to prove this great truth are unending. In the work entitled "*Phantasms of the Living*",¹ a book written by distinguished scientists, we find innumerable accounts of those who at the time of death have appeared to friends and relatives at a distance. It is impossible to believe that these events have to do with a series of accidental occurrences.

Science is higher than the scope of vision of any man in particular, and we hold the profoundest conviction that humanity will feel an increase of thankfulness towards her the day on which, speaking with full knowledge, she shall be able to say to man:

"Dying Hermes was right, when with eyes already dazed by the sight of an eternity whose veil was falling before him, he spoke these words: 'Until this day I have lived an exile from my true country; I am returning to it; do not weep for me; I am about to reach the celestial dwelling where each one of you will go in turn; there is God. This life is but a death.' "

¹ Proceedings of the Society for Psychical Research.

DR. O. O. BURGESS

Just an introductory word as to conditions under which the following conclusions have been reached.

The writer has been engaged in the practice of medicine since his graduation in 1857. An early effect of his professional studies and experience was to give him a decided leaning toward materialism—somewhat restrained by the influence of moderate religious training in childhood. What seemed requisite in his mind, after his doubt began, was a certainty of the “future life” which should outweigh the apparent physiological certainty that the existence of mind (soul) is wholly dependent upon brain function.

Human immortality, endless continuity of personal identity, stands, in my judgment, as scientific fact, and not as a matter of belief, except as to the truth of what has seemed to demonstrate it as a fact.

First among such demonstrations, I place the resurrection and ascension of Jesus Christ.

Second, the demonstrative proofs furnished by numberless well authenticated acts and apparitions of ghosts, or living spirits of the dead.

Third, the logical deduction that personal identity which shall have survived “death” for however short a time, is absolutely imperishable.

These conclusions require some explanation to give them apparent *raison d’etre*. It is only within the last two or three years that any one of them has

been definitely reached in my mind, and the first has held no place whatever among them until very recently. This came about through a radical change in my views of miracle—namely, a change from alternating disbelief and blind credulity to a theory of scientific possibility.

In a communication of this kind I can do no more than to outline my present position. To begin with, let us define Miracle as an arbitrary intensification of natural operations by unknown means, to produce extraordinary results.

This definition excludes the irreflective notion of operations which are supernatural (impossible), while it includes a conception of the arbitrary, and, therefore, intelligent, employment of intensified natural processes to accomplish definite results which shall be wonderful, miraculous in character. Such action would of necessity involve the controlling power of knowledge which, at least for the time being, was superhuman.

To converse with a friend fifty miles away in recognized tones of voice would have been miracle less than fifty years ago.

I. Turning now to a consideration of the first of these demonstrations, it must be admitted that, without a rapid, and final, disintegration of the dead body of Jesus, the miracle of the ascension was simply impossible.

It is related by eye-witnesses that the body was

found to have mysteriously disappeared, while the clothing remained behind in the tomb; that the living Jesus afterwards reappeared among His disciples and finally ascended to heaven in, apparently, His natural body. Now the testimony of these witnesses must be regarded as unimpeachable because, if for no other reason, the essential features of such striking, unheard-of, awe-inspiring events must have impressed themselves too profoundly to admit of radical error in observation or description, or in the course of transmission, whether by tradition or record. This means that the witnesses actually saw the ascension take place; therefore rapid disintegration, which they did not see, also took place. Otherwise the living Jesus would have been carried upward by unknown forces only to meet a second death by congelation or a return fall to earth.

The well known ways in which the natural processes of disintegration may be expedited to a most wonderful degree brings it quite within the range of scientific possibility that, under the control of what was then (and would be now) inspired or super-human knowledge, such disintegration did occur either in the tomb, as seems most probable, or else at the time of the ascension. Be this as it may, we have here presented to us a singularly effective and probably intentional demonstration of a continued existence of the personality of a human soul after death of the body. For, if what reappeared was but

a ghostly simulacrum of the natural body, so perfect as to deceive the senses of the onlookers, it was none the less within the range of possible occurrences.

2. Demonstrations referred to under the second head need only to be touched upon to awaken attention to their great importance.

You are well acquainted, of course, with the conclusions of the Society for Psychical Research, carefully and judiciously drawn from the vast accumulation of evidence which has come before it, to the effect that ghosts, or living spirits of the dead, do actually reappear; and that, in the present state of our knowledge, some of the spiritualistic phenomena, so called, must be accepted as genuine demonstrations of human immortality in all the fullness of personal identity.

These conclusions have been reached only after use of the most critical and exhaustive methods of investigation by men who stand among the foremost in the world with respect to all the qualifications which should best fit them for such a difficult and responsible task. It is a matter of much less importance, except to the writer himself, but he has also reached a similar conclusion as to spiritistic phenomena, after something more than two years of systematic investigation, undertaken with skeptical prejudice and extended to 191 carefully and fully recorded interviews with the only medium whose

methods and messages (slatewritten) inspired him with confidence enough to carry him back—a second time—with the single exception of one whom he saw four times.

Demonstrations of the kind we have been discussing all appeal to the senses for recognition. Yet it by no means follows that a ghost must possess a form so substantial that it may impress itself upon the organs of sense. On the contrary, it falls within the experience of any of us to know that the brain (mind) sometimes sees, hears, or feels, things which in reality have no substantial existence whatever. The idea has been created without sensual intervention, but the mind cognizes it only by comparison with previous physical experiences.

Herein is involved the reality of existence of spiritual form without any relation to substance, which has been so ably elucidated by Dr. Paul Carus.

Death is essential to the life of substance, and every form of substance must inevitably perish in metamorphosis.

But the soul is not a form of substance. Elements, or rather individual features which go to make up its identity may be handed on to an infinitude of others, as is seen in the diffusion of knowledge, and yet remain forever in their original relations to individual spiritual form.

Form without substance is not only necessary to any tenable conception of immortality of the human

soul, but also to a conception of that ultimate something in which such a soul is individuated at the beginning of its physical career. Let us term that something the Allness of form without substance, which with its never-ending life of creational activity, forms the individual human soul as a permanent feature of its own identity, to expand with its own expansion forever and ever.

For this Allness of everything that is knows no finality of completion.

And a shorter name for it is God.

LILIAN WHITING

All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy, which is life. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life.

There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and, behold, the spectroscope was invented as an attachment which so extended the power of the telescope as to enable the observer to determine whether a heavenly body was moving toward, or away from, our solar system, and to even

approximate to its rate of motion. The spectroscope has even revealed, under the scientific skill of Professor Keeler of Lick observatory, that the rings of Saturn are rotating at different rates.

Professor Dolbear's discoveries regarding the nature and possibilities of the ether are recognized as those of the highest authority in this special line. Now, it is very interesting to trace the analogy between these—which we must accept as scientific facts—and the theories which present themselves in psychic research. There is a line of correspondences which is presumptive evidence. For instance: Psychic research comes to accept the belief that those in the unseen world move with a swiftness that is almost instantaneous.

Now, Professor Dolbear discovers and announces, that in the ether there is no friction and consequently that a body in the ether (not being impeded by friction) moves faster than light, whose velocity, as we know, is that of 186,000,000 miles a second.

"The proof of this," says Professor Dolbear, "is that the movements of the planets would be different from what they are observed to be if gravitative action was less than that figure. And the movements of double and triple stars show that gravitation controls them as it does the moon and planets. Such a velocity is not comparable with any velocity exhibited by any kind of matter with which we are

acquainted. Now, if gravitation in the ether has a velocity more than a million times greater than that of light, does not this suggest the scientific explanation of the swift movement of the inhabitants of the ethereal world?"

Professor Dolbear offers these proofs supporting the theory of this velocity in the ether. "Shooting stars," he says, "come into our atmosphere with a velocity of about twenty-five miles a second. Some comets have moved about the sun with a velocity of nearly 400 miles a second, yet have not had their speed reduced by friction as they would have had if the medium they moved in was like a gas, even if it were very rare.

"It is concluded, therefore, that the ether is frictionless, and, as light comes to us from such distant bodies, that the ether must fill all the space within the visible universe, and that it cannot be made up of particles like ordinary matter. Phenomena would be entirely different from what they are observed to be were the ether otherwise constituted."

"Attempt has been made with the spectroscope," says Professor Dolbear, "to discover whether or not the earth, in its astronomic movements of rotation on its axis and revolution about the sun, makes any disturbance in the ether—whether it drags the ether with it, as a moving railroad train drags the air, or not; but all the evidence so far seems to show that the ether is not disturbed in the slightest degree.

It appears as if the earth moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

This fact suggests to us, by analogy, the relation between the physical and the ethereal worlds. If the earth moves through the ether, not displacing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life—not displacing or interfering with it, and that thus all about us is this finer universe unperceived except where some development of the spiritual powers perceives it, by means of that finer sight and hearing of the psychic senses?

The discovery by Röntgen of the X rays; Marconi's discovery of the possibility of wireless telegraphy; Tesla's discovery of atmospheric currents—all these constitute a group of new insights into nature which are of the utmost importance—not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen.

What is the nature of the spiritual world? we are always questioning; and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is twofold, and is lived partly in both worlds—the seen and the unseen.

Telepathy, that is now scientifically recognized

as a mode of communication as real as is telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual,"—these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new center.

To come into a clear comprehension of these laws of life, of the manner in which man is an inhabitant of two worlds and has to do with the realm of causes as well as with the realm of results, is to enter on a more intelligent conception of moral responsibility and spiritual potentialities.

Theology has invested death with a dark mystery. There is still a nebulous impression prevailing that death is a sleep, and that sometime and somehow a "last trump" shall sound, and some incomprehensible miracle occur to the incomprehensible beings into which we shall all have become transformed. Or, in a somewhat higher light, though little less remote from demonstrated truth, there is a vague belief that those who die enter on a conscious life, somehow and somewhere; that "the soul" lives in some way undreamed of and totally incomprehens-

ible to us here; but that this life is on a plane of consciousness so entirely removed from our own that the separation is utterly complete, and that until we, too, pass through the change called death, the removal is absolute, and the mystery of the life beyond insoluble.

“There is a natural body and there is a spiritual body.” Here is the basis of the true explanation. This spiritual body is the real, the permanent being. We are all, here and now, spiritual beings in the spiritual body, and in touch with spiritual forces. But—this spiritual body is temporarily clothed with a physical covering, in order that the individual may temporarily enter into relations with the physical world.

We need to transpose our standard. The real world, the real life, is the spiritual; the temporal world, the temporal life, is the physical. We are here to learn to live; but the living itself comes on the higher plane. This higher plane is one with which we are in touch just in proportion to our own development of spiritual energy.

The law of evolution is as constant on all planes as are the laws of gravitation and attraction that hold the stars in their courses. The change of form produces no violent or mysterious alteration. The man who died last night is the same in all essentials to-day that he was yesterday, except that he has withdrawn from the visible form.

In a recent volume entitled "The Spiritual Significance," it has been my privilege to record Professor Dolbear's discoveries in the ether and to trace the extraordinary range of spiritual correspondences. One remarkable test of psychic communication, stated by Mrs. Mary A. Livermore, came to me in time to be embodied there; but recently there is another which has never been published.

On Nov. 27 I had a seance with Mrs. Piper. Kate Field was writing, and finally I inquired if she could call Dr. Livermore, that he might send a message by me to Mrs. Livermore. He came and messages were given that seemed perfectly natural, but were not evidential at all, so I asked him for a test.

"Will you," I said, "tell me something known only to Mrs. Livermore and yourself that will be a test to her that it is her husband who speaks?" He replied: "Ask her if she remembers the Browning I gave her before I came here?"

Now, I confess that, whatever my convictions regarding the possibilities of communication between the seen and the unseen, this did not impress me. There are such multifold editions of the Brownings, of both the husband and the wife, and book-loving people like the Livermores would be apt to have a great many of these. So it ran on some days before I even wrote of this to Mrs. Livermore, as I was wholly disappointed in the alleged

test offered. But when I did write it to her I received the following reply:

"MELROSE, Dec. 11, 1900.—You say that Mr. Livermore asked me, through Mrs. Piper, 'if I remembered the Browning he gave me?' Two days after our marriage, that is on May 8, 1845, he gave me two volumes of Mrs. Browning's poems, entitled, 'A Drama of Exile, and Other Poems.' This is not a mere matter of memory. I have copied the date from the fly-leaf of the volumes where my name is written. For I own the books, which are much worn by reading, and so marked by my husband and myself, as we read, with marginal notes, etc., that I could not loan them to any one. Robert Browning had no recognition in this country at that time.

"The 'Drama of Exile,' by Mrs. Browning, was the only Browning Mr. Livermore ever gave me, and the only Browning he ever read. He tried to read Robert Browning, but found him too obscure. I regard this as a good test. You need to know it all. You see we were young, just married, and poor. We could only muster \$800 in money between us, and his salary was but \$600. I earned \$150 or \$200 more, by teaching special classes at our rooms, and by writing stories, and little books for children. We wanted to go to housekeeping immediately, to have a home of our own, a pretty one, but simple, and had agreed to economize in all ways, and especially not to buy new books, except such as were absolutely necessary in his profession. And yet in two days he came home with an armful for me, two of which were Mrs. Browning's poems, and was as gleeful over it as a boy.

"I kept a sort of watch over him after that, and he did not buy more books immediately. He would

say: 'It is four weeks, or six, or more,' as it might be, 'since I brought home Mrs. Browning's poems; can't we afford another new book now?' You see, there was occasion for his remembering Mrs. Browning's poems, and I feel confident that was the book referred to.

"MARY A. LIVERMORE."

ELLEN RICE ROBBINS

I believe most earnestly in the continued existence of the individual personality after death. To my satisfaction, I know it, and I also believe the time is not far distant when through the maze and rubbish of charlatanism and fraud, the flashes and gleams that reach us from the unknown world will brighten into the light of the spirit world. Spiritualism, as usually practiced to-day by professional mediums, is the most cruel fraud of the ages. It feeds on the bleeding hearts of the bereft; and perverts the very facts that will some day solve the awful problem.

The only definite evidence that I have personally is the look from a loved one's eyes—just as he left his body. His eyes had been set and half-closed for hours, but instantly after the last breath, he turned them to where I had just moved, with the brightest—lovingest—appealing look, which lasted for as much as six seconds. All in the room noticed it and were awed. I exclaimed: "Thank God, he told me so plainly that he had entered another and a brighter life!"

Whittier's "Eternal Goodness"¹ will explain to you my belief, and what I believe beyond the shadow of a doubt—a faith that known and felt, is worth all the sorrows of life. Punishment after death, which was drilled into my childish mind from infancy, outraged my sense of justice and sympathy from the beginning. That such a horrible belief ever found utterance in a world of human beings is well nigh incredible. It is going fast and God speed the day when no minister or priest will be inhuman enough to utter it.

¹ And so beside the Silent Sea
I wait the muffled oar,
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Crossing the Bar.

*Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,*

*But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the endless deep
Turns again home.*

*Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;*

*For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.*

— Tennyson.

Part III

The Philosophers

"Philosophy can bake no bread; but she can procure for us God, Freedom and Immortality."

Novalis. (Fredrick Von Hardenberg.)

* * * *

"What can frighten you? If the suns come down, the moons crumble into dust, systems after systems are hurled into annihilation, what is that to you? Stand as a rock, you are indestructible."

—Vivekananda.

* * * *

"The soul cannot fully interpret the meaning of the inner voices that whisper their immortal messages until it hath questioned earth's greatest spirits as to their thoughts and hopes of the life beyond death."

—Newell Dwight Hillis.

PHILOSOPHY.

All men are philosophers.

The fact that—I think, is evidence that I exist. These words and this idea form the basis of philosophy. "*Cogito, ergo sum,*" Descartes announced in memorable words, as his starting point in the quest of knowledge. From here the mind has a thousand pathways to traverse; and from it man reaches, over various routes or methods of reasoning, called induction, deduction, or common sense, a conception of things—he reaches a belief, which belief becomes a theory or an hypothesis. Here philosophy broadens out and the theory or hypothesis becomes a system, a plan by which effects are explained.

Philosophy has for its basis, facts; to harmonize these facts and show them in their right relations is its true aim. It concerns itself at the present time however, chiefly with sociology, morals, metaphysics, and the human mind generally. The commonly accepted distinction between it and science is, that philosophy is reasoned truth and the latter, science, is demonstrated truth.

Philosophy is the first and simplest way of learning things; the truth of the things learned resting

invariably upon a clear and unmistakable understanding of the premise or thing from which we start. Our conception of the application of philosophy for the purpose of extending knowledge might be illustrated by the following example:

The branches of a maple tree are whipped vigorously by a gust of autumn wind. Flying off on the bosom of the breeze, there finally alights in the soft ground at our feet a little winged thing. We pick it up and examine it. It seems to be formed for the purpose of being carried by the wind. It requires the action of a disturbed atmosphere to pull it from the branch where it hung; and the same wind that tears it off carries it away. Now why should it be carried away? Why the wing? Why the wind? Science would teach us by demonstration that the seed could not live at the base of the tree, because the ground is occupied by the roots of the mother tree and shaded from the sun by her leaves. Therefore, in order to live and become a tree this maple seed must find soil where the rain and sunshine can reach it; and hence the seed develops the wing.

Philosophy would say, there is intelligence here; either in the seed or the wind. Why? Because the seed grows with a wing; it holds on to the tree until a breeze comes along that is sufficiently strong to pull it off and carry it away. The intelligence must be in the seed, because there are other breezes than

the one that pulls it off, and the seed does not let go until it is ripe. So the philosopher, reasoning from analogy, would find intelligence; he would find in the case of this little seed an expression of thought and thought quite independent of a brain. It would seem to him to be thought, because had he been the seed, he could have acted, intelligently, only as the seed acted.

Philosophy, then, asks a question that science is at present unable to answer; and through the exercise of reason suggests what the answer is, or may be. It advances from cause to effect, or from effect to cause. Having an effect in hand it judges from this what the cause should be, or having the cause it judges what the effect should be.

Cato's Soliloquy.

By Addison.

*It must be so;—Plato, thou reason'st well,
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
—'Tis the Divinity that stirs within us,
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man.
Eternity!—thou pleasing—dreadful thought!
Through what variety of untried being—
Through what new scenes and changes must we pass!
The wide, th' unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.
Here will I hold:—If there's a Power above us
(And that there is all Nature cries aloud
Through all her works), He must delight in Virtue;
And that which He delights in must be happy:
But—when?—or where?—This world was made for Caesar.
I'm weary of conjectures: This must end them.*

(Laying his hand upon his sword.)

*Thus am I doubly armed; my death and life,
My bane and antidote are both before me.
This in a moment brings me to an end,
But this informs me I shall never die.
The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wrack of matter, and the crush of worlds.*

The Philosophers.

REV. R. HEBER NEWTON

In answer to your inquiry I would say that it seems to me there are so many and such strong arguments for a life hereafter that it is difficult to select from them. If I were to say in a word what impresses me most habitually and strongly, it is the impossibility of conceiving of the universe as a cosmos, a beautiful order, a sane and rational system, without immortality.

PROF. ED. GASC-DES FOSSES

I am very happy to send you with my greatest sincerity, the result of my own deductions on the question of the continuation of the existence of the soul after death.¹

To begin with, and for the purpose of putting the question from the start in the clearest way, it does not appear to me as if the answer to be made can ever be scientific,—if by science we mean a “knowledge such as the given demonstration of which inevitably and necessarily imposes itself upon every intelligence.” I am thoroughly persuaded that the solution must be a belief, a moral certainty, in which sentiment and will have a share and a large

¹ Translation by J. Delmotte.

share at that. In order therefore to avoid the strict and precise meaning of the word proof, which is not in place here, I will say that there are four main reasons for believing in personal immortality, and these reasons will of course be of unequal value, varying according to the moral value of the human being to which they apply.

First: A reason to which a certain number of philosophers only accord a very limited credit, but which in my opinion is very important, is the argument furnished by moral anthropology, which may be termed an ethnographic (race) argument. Amongst all people, at all epochs of history, (even at prehistoric times) from the rudest and least civilized tribes to those of the highest intellectual development, the belief in an after existence is everywhere; often this belief is clothed in the most primitive forms, the most materialistic, if we may so express it. But after allowing for the special guidance which philosophical or religious system, whatever they may be, can give to these beliefs, I think one can say, that it is an indication of the existence of an instinct of a high order which is one of the characteristics of humanity.

This is what the old traditional philosopher called "the proof of universal consent." If the name of science is given especially to all research based on facts, it can be said that this argument in favor of the immortality of the soul has a scientific value, as

all its strength lies in establishing a fact which is universally human.

Second: Next comes the psychological argument. We find, at the very bottom of our being, aspirations which are, according to the nature and character of each one, more or less active, whose aim is the possession or realization of an ideal, inaccessible under the conditions of this life: ideal of beauty, of truth, or of moral goodness, but it is always an ideal. Hence, would it not be a strange contradiction, capable of scandalizing, putting to shame, of misleading, in a most cruel and lamentable way, all those who try to analyze our souls and to pierce the mystery of our destiny, if after having carefully searched, after having anxiously scrutinized our mental nature, we had to resign ourselves to this deceiving conclusion: "Our aspirations towards an ideal, our need of perfection, are nothing but a secular illusion, a kind of transcending hallucination, untiring in itself, it is true, but, nevertheless, without a real terminus; an original and incurable mental malformation; the human race, during its life on this planet, is condemned without respite and unceasingly to this lamentable odyssey of the Wandering Jew, in pursuit of a chimera, this absurd trade of Tantalus or of Sisyphes beginning over and over again a work that never ends."

Can we reasonably adhere to this opinion, when we hear the greatest, noblest and most admirable

thinkers, call with their most ardent entreaties, a light, a beauty, when we see them tortured and tormented by an ardent and unquenchable thirst for the infinite?

"It appears to me," says Newton, "that I have been nothing but a child playing on the seashore and finding now a pebble a little more polished, then a shell a little more brilliant, while the great ocean of Truth, before me, was unexplored." If everything has its reason for existing, if every being is capable of realizing its end, of accomplishing, in accordance with its own nature, its "own acts," as says Aristotle, how then, alone amongst all beings in nature, could man, who is the highest in dignity, be a frightful blunder, "an incomprehensible monster," as dramatically and so energetically expressed by Pascal? If our soul has infinite aspirations, we have the right to think that its wishes have a tendency towards an infinite Being, and that only this union with Supreme Reality in another life, can satisfy its sublime impatience.

Third: It may appear, at first sight, that the metaphysical argument could not be more convincing than the psychological one, the main ideas of which we have summed up. In fact, by distinguishing the body, composite and corruptible, from the soul, simple and hence not decomposable, we are told: "This difference proves most certainly that our soul, after the terrestrial life is terminated, must

continue to live, as nothing is lost or destroyed," as science teaches. If we only had this reason for hoping in a prolongation of life, after our ephemeral appearance on this planet will have terminated, I loudly declare that we have no cause for rejoicing at this perspective, nor to feel encouraged and comforted in the midst of the trials and struggles of this life.

In fact, it may be, as we are taught by the doctrines of monists (called until yesterday, pantheists), that each soul is but a part, a fragment of the unique, the impersonal and in fact indestructible substance, and consequently, as soon as this passing union of my soul with my body is terminated (irrespective of its inward essence), it could re-enter into the Grand Whole, the same as each atom, after the dissolution of a body, subsists and is liable to become part of another composite body; but if I do not subsist, I, who have lived in this life, and if the soul that survives after death is not the same as the soul that has loved, thought, made efforts and struggled during the years of my mortal peregrination, what care I if it survives or if it is destroyed? Will it not be the same for the concrete being, the only real one that I am after all, and the only one that is of interest to me? Besides, it may still be said, that the soul, whose nature is simple, could not perish by decomposition. This may be; its definition makes it nearly evident: but if God has created our souls, cannot

He, when He wants, withdraw from them the being that He, so to speak, gratuitously and benevolently lent them? Consequently, our souls could return to naught, whence they were taken, for a time.

From an exclusively metaphysical standpoint, it appears that this argument cannot be answered: it will be done by the following argument:

Fourth: Therefore, the metaphysical argument would not be, by itself, conclusive. Then, here is the moral argument which, in my opinion, is the last and supreme reason of the belief in the personal survival. It is indispensably just that the virtuous man should be recompensed for his struggles, for his efforts, and that the guilty man should be punished; but this is far from being observed in actual life; the feeling of justice, the thirst for a rigorous and absolute equity, would not be satisfied if the agreement made in this life, but invariably broken, was not re-established in the supplement or complement of this life. And it is the main reason why we cannot, nor must not, admit that our soul is destroyed together with our ephemeral remains at the time of death. It would be denying all morality, courting merit and demerit for nothing, and reducing sanction to naught. It is a rigorous obligation for us to have confidence in the final triumph of justice, whose immutable law overlooks everything, and whose rights are imprescriptible (inalienable). In this, poets, it seems to me, express well and better

than philosophers, this need of absolute justice. These admirable verses of Lamartine say more, in my opinion, about the problem of immortality than theories carefully prepared:²

„Pour moi, quand je verrais dans les célestes plaines
Les astres, s'écartant de leurs routes certaines,
Dans les champs de l'éther l'un par l'autre heurtés
Parcourir au hazard les cieux épouvantés;
Quand j'entendrais gémir et se briser la terre;
Quand je verrais son globe, errant et solitaire,
Flottant loin des soleils pleurant l'homme détruit,
Se perdre dans les champs de l'éternelle nuit;
Et quand, dernier témoin de ces scènes funèbres,
Entouré du chaos, de la mort, des ténèbres,
Seul je serais debout: seul malgré mon effroi,
Etre infaillible et bon, j'espérerais en toi,
Et, certain du retour de l'éternelle aurore,
Sur les mondes détruits je t'attendrais encore.”

There would be thus, all the difference between the metaphysical argument and the argument (this being only an analogy) that separates a negative from a positive demonstration. “The soul must not perish,” says the first; “the soul must continue to live,” says the second, and it is for this reason that its meaning is more complete and more instructive than that of the first.

² English translation, see p. 268.

We saw in beginning these reflections, that sentiment plays quite a part in the belief in immortality, and it seems difficult to doubt that such is the case. What a terrible shattering of all our being we would sustain, and what protestations would we utter if at the moment of supreme parting we did not have the consoling thought that we would say to those who leave us, "*Au revoir*," instead of "*Adieu*".

What despair would be that of a mother, a brother, a son, a sister, who, seeing death strike a dear one, accomplishing its work of destruction slowly but surely, could only say: "As soon as the parting takes place, everything is finished, irrevocably finished, forever, and we will never see each other again, we will never be re-united; silence, night, nothingness, frightful eternal nothingness, this is where ends so strong and ardent an affection, whose aspiration it was to endure forever." This cannot be. But sages and cold philosophers—those who reason about everything, and so well at that—will say it is only "a sentiment," and therefore only a thing of no value, a phantasmagoria, a deceiving dream. Well, no; when a sentiment is so intimately in harmony with ideas which appear to be its indispensable and imperious commentary, it cannot be deceiving. Consider it poetry and dreams if you wish, but poetry has here more penetrating intuitions, and truer than the conclusions reached by cold reasoning; flights more luminous, from the heights of

which the meaning of life appears in its true light.

You were therefore perfectly right when saying "that this subject of personal identity after death is an eternal and mighty question," and its solution is the hinge of the whole of human life. I recall here those so eminent thoughts of Pascal:

"The immortality of the soul is a matter that concerns us so much, that affects us so deeply, that we must have lost all sentiment, if its investigation leaves us indifferent. All our actions and thoughts follow paths so different, varying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step, without regulating it from this standpoint, which must be our final object."

Our wonderful poet, Lamartine, excellently says in his beautiful verses in addressing Death:³

„Quand mon oeil fatigué se ferme à la lumière,
Tu viens d'un jour plus pur inonder ma paupière;
Se perdre dans les champs de l'éternelle nuit;
Appuyé sur ma foi, m'ouvre un monde plus beau,
Viens donc, vien détacher mes chaînes corporelles,
Viens, ouvre ma prison, viens, prête moi tes ailes,
Que tardes-tu? Parais; que je m'élançe enfin
Vers cet être, inconnu, mon principe et ma fin."

I am very happy, dear sir, to send you these

³ English translation, see p. 268

thoughts and expressions of my feelings on this question.

DR. RICHARD J. NUNN

I thank you for the opportunity you afford me of corresponding with you upon the subject to which you allude; but while I would be glad to speak with you upon these matters, I would not have the temerity of associating my name with those of the celebrities you name. In my obscurity and with but little association with the great world of thinkers, I have formed my own views, but they are only tentative, liable to be changed at any time when facts of which I am now profoundly ignorant may be brought to my attention. Moreover, I am now too unwell to write fully on this subject of subjects, on this dominating idea of the mind of thinking man. While I cannot go lengthily into the subject, I will, however, with your permission, lay down some propositions for your consideration.

The capacity of the mind of man differs in each race and in each individual. The Negro, the Mongol, the Caucasian differ from each other in mental caliber, and the philosophy which suffices for one may be unsatisfactory or incomprehensible to the other, and this is equally true of individuals within the same race. It follows that a conclusion which seems to one perfectly logical and satisfying, may to another appear stupid, or irreverent. Of necessity,

then, it becomes to me a folly to imagine that the human mind can ever be forced into one mold.

PROF. J. GRASSET

I am spiritualist in my philosophy and a Catholic in my religion, which implies, that I believe in the immortality of the soul and in future life.

PROF. JAMES LINFORD

I submit the following as being the principal reasons I have for a belief in the existence of man's soul after death:

The revelation of God's will to man in ancient and in modern times.

The universal or almost universal idea in the mind of man in all stages of civilization of a God, and the existence of the soul after death.

In addition to the above, the following has considerable weight with me: Under normal conditions the "eternal progression" noted in the intellectual life of man is very significant. There is not observed a rise, culmination and decline in the mind of those living an intellectual and spiritual life, the ideal life, in my opinion, of man; but a gradual development to the end. If this life is to end all, why this loss of energy? why not the usual law, "rise, culmination and decline," noted in earthly experiences? So far as the body of man is concerned this law holds good; but the soul, the intellect, does not show, to

any marked extent, this deterioration; but on the contrary, a development to the last. The soul under the new conditions following death will continue to develop. Eternal progression is the watchword God has set for the soul—onward and upward—no inactivity, no stagnation. In my opinion, God Himself is an illustration of this law. To-day the idea of stagnation is inconsistent with the teachings of science and philosophy. The future state of man is more or less a principle of continuous progression marked out in this life. The belief of the Latter-day Saints that “As man is, God once was; and as God is, man may be,” is the most philosophical of all ideas concerning our Divine Father.

FRANK A. PUTNAM

No one has ever offered positive proof that there is not an individual life after this one. We are, therefore, free to believe in the fact of a future life. The solution of the problem rests on individual temperament. Either we wish for a future life and so expect it, or we do not wish for it and so do not expect it. My own belief is that we live invisibly in the influences which we communicate to mankind; visibly, in the persons of our posterity.

PROF. J. W. OSBORNE

I have your letter relating to the continuance of life and to personal identity after death.

It is true that I have worked at and given much consideration to this subject, but very bad health for a long time, and age, have interfered with results. It interests me to find you working in the same field and I shall be glad to learn of the success that has attended your efforts now or at any other time.

My personal views on this subject it would be unwise for me to give, because, as a collector of many opinions, I came in contact with a great variety of persons, and it is important that I not only am, but appear to be impartial, or rather neutral.

But my opinion as to the strongest argument "in favor" of a future state of existence, I may be able to give you in some sort as follows:

A very large number of persons wish to believe in a life after death; such persons very generally postulate two things, namely, the existence of a God and of their own souls. So fortified, they look forward with trust to an hereafter, and their reason is the strongest from the spiritual as well as from the common-sense point of view that I know of. They conceive that the Almighty being good, would act rightly, which in most cases means, as they would act or think they would act themselves. They would not create beings of their own importance for a short existence only, eternal life for such would suggest itself at once. A finite existence would not give time for the adjustment of wrongs and errors; and therefore, God, who had the power and the wis-

dom, too, would surely provide by some natural blessing for His creatures by giving them eternal life. That God, after having made man and placed him in this beautiful world, should there undo that great work for each particular man, and thereby add annihilation as one of his benefits, is hardly conceivable, at least to make it so would require a profound readjustment of most persons' ideas of God and of goodness.

Thus, for the very large class of persons I speak of, it is a belief in God that supports faith in Immortality, and, reciprocally, it is the desire for Immortality that sustains the belief in God most substantially, for to live forever without a God, in the universe, would tax one's imagination and one's faith.

You will understand I am trying to answer your specialized question, not stating my own views on the general subject.

DR. GEORGE C. PITZER

The *desire* is the best evidence I have that we shall live again and be conscious of it.

DR. J. M. WHITON

The best philosophical ground for believing in the survival of death by self-conscious persons was stated by Thomas Hill Green (Oxford) thus: That it is impossible to conclude without the sense of

intellectual absurdity, that an order of things which has for its visible end the construction of self-conscious personality, should ultimate in the extinction of the same.

The best psychological argument that I am aware of may be embodied (after the fashion of the celebrated reply made by his chaplain to Frederick the Great) in one word: The "Martyrs." That is: A constant phenomenon of human nature is the sacrifice of physical life to preserve certain qualities of moral life; as truth, purity, integrity. Unless these qualities subsist in a life that endures beyond the physical existence, the dictate of the moral nature that enjoins their preservation by the sacrifice of the physical is deceptive. We cannot without intellectual confusion attribute irrationality of the instinctive action of the noblest element in our nature.

DR. H. E. BUTLER

In reply to your request for a statement of our deductions on the subject of the continuation of the existence of the soul, I would say: First, that to the blind man who wants tangible evidence of the existence of lights, shadows and colors, no satisfactory evidence can be given; to the skeptical deaf man musical harmony is a myth; a superstition. Out of the millions of inhabitants of this planet there are about two-thirds who believe in the immortality of the soul and continued individuality of the person

after the decease of the body. At least two-thirds of this number have had tangible evidence of the ability of the departed to return and communicate with those in the body. Therefore my testimonial, which would be that I have absolute knowledge of this being a fact, would be as a drop in the ocean compared with the testimonials of millions now living and thousands who have passed over. The testimonials of these is undoubtedly the strongest evidence to those who are blind and deaf to spiritual things. No scientific fact has any stronger evidence than this.

Second, though not second in importance, is the fact that any person, no matter how skeptical or materialistic in his tendencies, who will live the life of a celibate; overcoming all waste of the vital fluids and keeping active the desire to know something of the cause world, will, within one year after all involuntary losses have been overcome, have evidences in sight, hearing and touch of the continued existence of the soul of man. He will also realize that there are greater realities and more tangible facts relative to that existence than there are to the existence of the external and physical senses. It must be remembered, however, that belief or attention has a great deal to do with the consciousness of a person. For instance, a mechanic may be working at his bench; his mind busy; he wants a tool; he searches for that tool, but cannot find it, while all the time it

is lying before his eyes; he may even handle the tool and lay it aside, but does not find it. This illustrates the necessity of a person's giving thought and attention to that for which he is seeking. The effect of this belief and attention to the thought has been illustrated in the case of the Buddhist priests in China and India. It has been authenticated by reliable Western skeptics that Buddhist' priests firmly believe that when the body dies the soul will return, reincarnate and take charge of the same temple; consequently the soul holds its memories to the extent that when it is reincarnated as a babe, before the time that ordinary children are able to speak, the child informs its parents that it is the incarnation of such a priest, who had charge of such a temple, and that it wishes to return to that temple. The priests of the temple are informed of the fact and they go to see the child, carrying with them the vessels and articles that were used by that priest, along with many like articles. The babe then selects the articles that belonged to him whilst in his former body and answers certain questions, which are sufficient to convince the most skeptical that he is the identical priest. He is then taken to the temple and assumes his position as high priest. These facts have been corroborated by the most skeptical investigators of Oriental religion.

There is a great deal that passes as evidence of the immortality of the soul among over-credulous spir-

itualists, which is the cause of much of the skepticism now existing among men. Among all the so-called spirit manifestations through the ordinary medium there is very little that is genuine, and that which is genuine is the work of nature spirits as a rule, who are simply playing with the medium and sitter. Therefore, among spiritualists is not the place to look for genuine spirit manifestation, but in one's own personal experience.

DR. H. W. THOMAS

To science chaos means cosmos, cosmos means life, life means man. Life is the final cause. God is life. Life is not only a property of protoplasm, as Huxley said—we must go deeper,—it is a property of nature. Life as life never dies. Reason, truth, justice, love—as principles and qualities are necessarily eternal. The essential man is immortal man. This is eternity. Soon the night will be gone and with the morn the angels' faces smile.

CARDINAL JAMES GIBBONS

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, to-day and forever. The soul has intellectual conceptions and operations of reason and judgment independent of material organs. Our own experience clearly teaches us this important point. Our minds grasp what the senses cannot

reach. * * * Such a principle being independent of matter in its operations, must needs be independent of matter also in its being. It is, therefore, of its nature, subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished with that of the body.

It is well known that there is a constant waste going on in every part of the human body which has to be renovated by daily nutriment. So steady is this exhaustion that, in the judgment of medical science, an entire transformation of the physical system occurs every six or eight years. New flesh and bones and tissues are substituted for those you had before. The hand with which you write, the brain which you exercise in thinking are composed of entirely different materials. And yet you comprehend to-day what you learned ten years ago, you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed. Does it not prove that the faculty, called the soul, by which you think, remember and love, is distinct from organic matter; that while the body is constantly changing, the soul remains the same; that it does not share in the process of decomposition and renewal through which the human frame is passing, and therefore that it is a spiritual substance?

All nations, moreover, have believed in the

immortality of the soul. Such was the faith of the people of ancient Greece and Rome, as we learn from the writings of Virgil and Ovid. Nor was this belief in a future life confined to the uncultivated masses; it was taught by the most eminent writers and philosophers of those polished nations. Socrates, Plato, Aristotle, Cicero, Seneca, Plutarch, and other sages of Pagan antiquity, guided only by the light of reason, proclaimed their belief in the soul's immortality.

The same views were held by the ancient Egyptians, the Chaldeans, and Persians, indeed by all the nations of Asia whose history has come down to us, and by the Germans, Gauls, Britons, and other ancient tribes of Europe. If we question the Indian of North or South America on this point, he will tell us of the happy hunting-grounds reserved in after-life for the brave.

We may find nations without cities, without the arts and sciences, without mechanical inventions, or any of the refinements of civilized life; but a nation without some presentiment of the existence of a future state, we shall search for in vain.

Now whence comes this universal belief in man's immortality? Not from prejudice arising from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth and who have never had intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice, and an inveterate abhorrence of falsehood and injustice.

Not only has mankind a firm belief in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity. This desire is so strong in man that it is the mainspring of all his actions, the engine that keeps in motion the machinery of society.

Now God would never have planted in the human heart this craving after perfect felicity, unless He had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but He would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it.

It is true that this desire never can be fully realized in the present life. Can earthly goods adequately satisfy the cravings of the human heart and fill up the measure of its desires? Experience proves the contrary.

Can honors fully gratify the aspirations of the soul? No. The more brilliant and precious the

crown, the more heavily it presses upon the brow that wears it.

I have seen and contemplated two of the greatest rulers on the face of the earth—the civil ruler of seventy-five millions, and the spiritual ruler of two hundred and fifty millions of people. I have conversed with the President and the Pope in their private apartments; and I am convinced that their exalted position, far from satisfying the aspirations of their soul, did but fill them with a profound sense of their grave responsibility.

Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. The keen edge of delight soon becomes blunted.

We find great comfort in this life in the society of loving friends and relatives. But how frail is the thread that binds friends and kindred together!

Another source of exquisite delight is found in the pursuit of knowledge. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain uncultivated by us.

But the greatest consolation attainable in this life is found in the pursuit and practice of virtue. But this consolation arises from the well-founded hope of future bliss rather than from the fulfillment of our desires. The virtuous are happy because they have "a promise to pay," and not because they have

received the actual payment of the debt of Divine justice.

Thus we see that neither riches, nor honors, nor pleasures, nor knowledge, nor the endearments of social and family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. Combine all these pleasures as far as they are susceptible of combination. Let each of their sources be augmented a thousand-fold. Let these intensified gratifications be concentrated on one man, let him have the undoubted assurance of enjoying them for a thousand years, yet will he be forced to exclaim: "Vanity of vanities, and all is vanity." The more delicious the cup, the more bitter the thought that death will dash it to pieces.

Now, if God has given us a desire for perfect felicity, which He intends to be one day fully gratified; and if this felicity, as we have seen, cannot be found in the present life, it must be reserved for the life to come. And as no intelligent being can be contented with any happiness that is finite in duration, we must conclude that it will be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality is not worth living. "If a life of happiness," says Cicero, "is to end, it cannot be called a happy life. * * * Take away eternity, and Jupiter is not better off than Epicurus."

Without the hope of immortality, the condition of

man is less desirable than that of the beasts of the field.

*"Through ev'ry scene of sense superior far:
They graze the turf untill'd; they drink the stream
Unbrewed and ever full, and unembittered
With doubts, fears, fruitless hopes, regrets, despairs."*

PROF. PRINCE TARKHANE-MOURAWOFF

The question which you kindly ask me is one of the most mysterious ones of human existence. It overflows the limits and competence of physical and biological science and pertains to the series of final causes with regard to which experimental sciences have had to admit their complete powerlessness.

It is therefore natural that as a physiologist and biologist I can neither deny nor affirm the continuation of the life of the soul after death. This is more a question of faith or belief than of human knowledge and being considered as such it ought to be rather upheld than denied, in the interest of the great majority of humanity, by lofty minds.

The following are the reasons why I am of such an opinion:

First: The belief in the continuation of the life of the soul after death contributes towards the study of this grave question and may lead to positive proofs, if they can ever be had. It is not by negations *a priori* and in advance that human knowledge develops itself, and it is only from believers that we

can hope to secure proofs, more or less conclusive, of the immortality of the soul.

Second: This principle of the immortality of the soul is closely allied to the religious sentiment of man, the practical and moral importance of which is appreciated by the majority of humanity.

Third: The belief in the future life of the soul, this belief in the "Beyond," helps to ease life in this "World," a life which for the majority is replete with suffering and worries. It promises the continuance of one's conscious "Self" in other spheres of existence after the days spent on this earth, instead of an ill-omened nothingness.

Humanity being thus inspired can bear death with greater ease.

DR. EDWARD R. KNOWLES

Caroline C. Leighton writes: "Do we fear lest our human consciousness and identity should be lost in the overwhelming vicissitude of death?"

"The qualities of matter," says Du Bois-Reymond, "are eternal and inalienable." Can this be true of matter, and be questioned in regard to spirit? Who can believe that the individuality so toilsomely evolved in all our varied experiences will ever be merged in one great sea of being by One to whom individuality is so precious that He never makes even two grass-blades or two leaves on a tree precisely alike? She also says, that to the material

world's conception "just when everything appears to have come to a final disastrous issue, may be the moment of our triumph." The result of my reflections has been to convince me that, considering the character we attribute to our Maker and the interest we believe Him to take in the work of His hands, it must be that each one dies just at the moment when his welfare will be best promoted by dying; that we can never speak of an untimely death, nor one sphere to another as a waste of life.

PROF. ANDERSON W. ANDERSON

I think I can give the substance of my own attitude in a very few words.

First: I do not attach much importance to the so-called arguments from science and philosophy either one way or the other; that is to say, I think in the present state of our knowledge, neither an affirmative or a negative answer has any decided preponderance over the other in probability. What advantage there is either way, I would not undertake to say.

Second: I think the recent investigations of Professor Hyslop, Dr. Hodgson and others are not yet complete enough to be convincing. There has not been time enough for consideration and a thorough, co-operative, critical working of the field.

Third: I believe in personal immortality (at least for some). I do so, perhaps, for several rea-

sons which have force with myself, but which I might find it difficult to persuade others by: Temperament, habit and training have much to do with my belief; a deliberate choice of a Christian point of view as being the most hopeful and stimulating possible to me after making due allowance for the evil in the world; a belief in the teachings of Jesus of Nazareth as giving us truth with an assurance of certainty, a clearness, and a satisfactoriness which indicate more than human knowledge and foresight.

STANLEY WATERLOO

My reasons for believing in the existence of a soul and of a continuation of its identity I can explain but clumsily, though they are to me sufficient.

Through our senses we recognize that the universe is conducted on a plan which, of course, involves a Power behind all, an intelligent Power. We are in the hands of that Power and its general course is beneficence, for death may be but an incident in progress. There is a change to something beyond our power to understand, and we can but reason by our weak human deductions. We may as well give it up.

As to continued identity, supposing there be a soul, we know that in all nature the death, or change phenomenon, produces like. The plant dies in the autumn, but when its seed awakens in the spring it

produces that same plant. No pink comes from the seed or soul of a rose.

There is another thing which appeals most strongly to me as evidence of another life with the same identity. It is the fact that we all want it. Now, Nature, or the Power, does nothing without intent. If the life we want were not to come to us we would not have the longing, it seems to me. A thought is as much a real product of the Power as is a plant.

These are the ideas that aid and strengthen me.

DR. H. A. REID

First: The existence of God is simply an eternal fact; men's ideas about God are various and change-ful.

Second: Volition or Will is, in the last analysis, the only unconditioned or inscrutable universal power—the absolute primary potential of creativeness in all the universe.

Third: Man is a result of creational (or evolutionary) processes—an evolved product; and he is an intelligent volitional being, on a finite scale.

Fourth: Therefore, the power or cause which produced man must be volitional and intelligent on an infinite scale. It could not produce in man rational and psychic endowments which it did not have potentially in itself antecedent to any incept or primal atomic vortex in the infinite past which ulti-

mated in the production of the phenomenal cosmos and of man as a dweller in it.

Fifth: Man as an animal or carnate being is a product by evolutionary processes through the entire zoic succedaneum of our earth.

Sixth: The so-called "senses" by which animal life can take cognizance of its physical environment have been gradually evolved from one up to five, as now possessed by all warm-blooded animals.

Seventh: Man through his whole history has been and still is in the process of evolving a sixth sense, whereby he takes cognizance of his spiritual environment, becomes self-conscious of himself as a spiritual being, self-conscious of God as a spiritual being, and conscious of other spiritual or discarnate finite beings not discerned by any one or all of his five physical senses.

Eighth: The quickened or awakened consciousness of this sixth sense is the psychic fact or phenomenon which Jesus Christ spoke of as being "born again"—"born of the spirit"—and, when fully unfolded, its possessor is just as distinctly conscious of the reality of the spiritual realm as he is of the physical realm of life on our planet.

Ninth: Evidences of the partial unfoldment of this spiritual or sixth sense are abundant in all human history, both sacred and profane. Its uncorrelated and misinterpreted data have given rise to the superstitions, vagaries, idolatries, and false or

imperfect religions, which bestrew the pages of history as thickly as extinct animal fossils bestrew the rocks.

Tenth: The spiritual or sixth sense reached its perfect unfoldment in Jesus Christ, in harmonious correlation with the other senses, and thus made Him historically the "first born" of a new type of sentient life on the earth—daily cognizant of both the spiritual and physical habitat of both incarnate and discarnate intelligent beings.

Eleventh: Within recent years psychical research has demonstrated the objective reality of discarnate beings as a part of the divine economy or order of nature in our world; so that no longer is the belief in discarnate or angelic intrusions into the affairs of mankind contingent on a traditional acceptance of Bible narratives, nor on church authority, nor on credence given to professional "mediums." It is now an acquired fact of science and cannot be gainsaid.

Twelfth: Nevertheless, the mere intellectual acceptance of this fact will not satisfy the soul. Nothing short of a living self-consciousness of the fact within itself will be soul-satisfying and restful.

Thirteenth: Sir William Crookes' experiments with spirit mediums, as reported in the "British Quarterly Journal of Science," 1871 to 1874 (published in a volume of 112 pages, by James Burns, London), and my own work—"Unseen Faces Pho-

tographed"—are, I think, the most crucial proofs of discarnate beings as objective realities yet brought to public attention. I have proved and settled it beyond a peradventure that spirit photography has occurred as a veritable phenomenon, independent of any trick or skill or volition or knowledge of the "medium."

DR. EDWARD W. MERCER

I know of no strong reason or argument in favor of the continued existence of the soul or personal identity after death. It seems to me that such a belief is founded rather upon faith than reason. It will be very interesting to know the results of your investigations and I hope I may be able to obtain them.

HENRY E. HEIGHTON

So far as the special occasion for your inquiry is concerned, my entire answer is comprised in Tennyson's poem, "In Memoriam," which reveals the truest sources of the consolation that would be arid, if individualized immortality were denied.

On the main question, however, I am enabled to say that, for more than fifty years, I have had no doubt whatever of the fact that what we call death is but the transition to a higher or lower life, in other words, "the continued existence of the soul or personal identity."

"The strongest reason or argument" for this conclusion, in my mind, has always been the impossibility of conceiving my own individual annihilation. I cannot think at all, except upon the assumption of my own existence, which, as a necessary premise to every act of reasoning, is a fact that I at least cannot obliterate.

This, however, does not prevent my acceptance of other and numerous lines of argument, all converging upon an identical conclusion.

I believe the authenticity of the Bible, and especially the New Testament, to have been established by more exemplary proofs than I have ever known to be adduced upon any proposition in a court of justice. To me it is sustained by all the canons of evidence, rigidly applied. Therefore, I believe in the resurrection of Christ, which has been more constantly and emphatically attested than any single fact, of which I have any knowledge, recorded in history. When any fact is demonstrated, its mere character, its apparent antagonism to natural laws, has no effect whatever upon me. I am prepared to accept everything that is proved. There are many things in daily experience now that, if I had existed centuries ago, would have been as remarkable to me as the raising of the dead, of which there are so many instances recorded by biblical writers.

The whole course of ancient and modern history, the literature, the philosophy, the poetry of the

world, the mental constitution of man, his aspirations, and indeed his necessities, the inequalities and the imperfections of social and individual life, the temporary injustice and failures which disfigure human progress, the authority of accumulated opinions and beliefs—these and many other considerations, which it would take a volume to express, all converge in my reasoning upon the central truth, of which I am personally conscious.

Therefore, with me, the question to which you refer has passed beyond the reign of debate.

PROF. NATHANIEL BUTLER

Aside from the assurances that appeal directly to Christian faith, the consideration that seems to me most powerfully to suggest an affirmative answer to the question of existence—personal identity—after death, is the fact that men have always believed, and do now as much as ever believe, in the genuineness of this affirmation without asking why or on what grounds. It is set in us to believe it. The instinct carries with it implication of its essential verity.

DR. W. T. HARRIS

I have been very much interested in the question of individual immortality throughout my life and have formerly written on the subject on many occasions. One of my essays on the subject, published in my "Journal of Speculative Philosophy," I sent you by mail the other day. Personally, I have felt

as certain about the immortality of the individual as I have about the truths of mathematics, being sure that any theory that anyone may form of the world will logically involve the immortality of the individual. Only by misunderstanding the logical sequence can one arrive at any conclusion which denies immortality. I have discussed the psychological bearings of the question in chapter XXVI of my "Psychological Foundations of Education."

The proofs on which most men rely for their conviction that they will continue their individual existence after death are: The return to life of those who have died—a resurrection in the body—notably the example which the Christian church teaches as the basis of its faith and as the symbol of the resurrection of the individual man.

The physical manifestation of individuality after death by the exertion of power to control matter, or to materialize in temporary bodies, as in cases of reported modern and ancient Spiritualism.

General belief in the existence of the soul after death, and the probability that such general beliefs of mankind are well founded.

General desire of man to live forever, and his horror at annihilation; probability that a desire imparted to his nature has a reality correspondent to it.

The infinite perfectibility of the human mind; its full capacity never realized in this life; each new growth in knowledge or insight, or power of will, or

love for the race, being always a means of greater growth in the same and other directions; contrary to the course of nature, or to the divine character to endow a being with capacities never to be developed.

Besides these, there is the proof from the standpoint of evolution. The world is so made that the principle of the survival of the fittest causes intellectual and moral beings to come to the top. Spiritual beings gain the mastery inevitably and subordinate all others—reverse, in fact, the laws of survival in the lower orders. Preserve delicate plants and delicate animals and eradicate noxious ones. Such trend of the universe toward spiritual being points out, unmistakably, that being as the highest and best and most persistent. The spiritual principle alone is loved by the universe, and this points to its origin in a spiritual principle which thus loves its own. A God of Reason who creates the world in order to bring into being independent realizations of Himself is thus presupposed by the doctrine of evolution as propounded by its most consistent advocate (Mr. John Fiske).

DR. HALTON I. JESSUP

I can only say, that I base my hope of a life beyond the grave on the fact that I feel man to be so immensely superior to all other living animals, that there should be something better for him than death of the soul as well as the body.

W. J. COLVILLE

Are we Spirit, or are we Matter? Does matter produce mind, or does mind create matter? These are questions we must answer; half-way answers will not do. Physics or Metaphysics; Materialism or Spiritualism, which? We cannot have both; one must stand, the other must fall; both cannot stand together, as they affirm diametrically opposing postulates. Spiritualism, so-called, is often only a system of Materialism with a fragment of Spiritualism tacked on by way of ornament; in other cases, it is a mass of erroneous theological dogma, with an illogical belief in spirit communion added by way of supplement. We do not wonder that this is so, as we cannot forget the previous training the majority of persons have had before embracing the fact of spirit communion; but an endeavor to support, promulgate and perpetuate so unsatisfying a creed, must of necessity result in the utmost mental confusion.

Longfellow stated the truth in two lines of his sublime poem, "The Psalm of Life," "Dust thou art, to dust returnest, was not spoken of the soul." The point of emphasis needs to be laid on the third word of the first line in this quotation, "Dust thou *art*," was not spoken of the soul, it cannot be truly affirmed of the soul; therefore, as an inevitable consequence, "to dust returnest," cannot be spoken of the soul. Everything goes back to its original ele-

ments; a stream cannot rise higher than its source; an effect cannot be greater than its cause. Now the materialistic supposition, a palpable error even on its surface, is, that matter is everything; that the basis of all life is crude, unconscious matter; that the universe is governed by some incomprehensible, blind force which, without possessing any intelligence whatsoever, is capable of evolving consciousness out of unconsciousness; life out of death; spirit out of matter.

Our reason rebels against all such absurdity; no scientist worthy of the name ever propagates such trash. Huxley, Spencer, Tyndall and a host of other noted men, who, by the way, are only specialists after all, and excel only in their own peculiar departments of research, disclaim Materialism as much as Spiritualism. They call themselves Agnostics; that is, they confess they do not know what the basis of existence really is; on primal causation they are confessedly ignorant, and thus leave the coast clear and the road open for all who can delve deeper than they into the mysteries of man's spiritual anatomy.

The first great affirmation of true Spiritualism or genuine metaphysical science is, I am spirit, I am not matter; spirit is substance, matter is shadow; spirit is eternal, matter temporal; mind is immortal, the body, mortal. Science in its physical researches may find a primordial cell, common to all organisms, and pronounce this the basis of all organic life.

But protoplasm is an effect, it is not a cause, of life. Lamarck in France, Darwin in England, and others who have come after them, may have gone very far to demonstrate the truth of the evolutionary hypothesis, and indeed the germination of the human foetus in the maternal womb goes far to substantiate this conclusion, as the embryo itself assumes a variety of forms resembling those of lower animals before the human shape is perfected; but all such facts utterly fail to do more than enable the student of material sense to trace the genealogy of form; the underlying principle of being is as much a mystery as ever; so we are confounded in our scientific colleges with great, mysterious, unsolved problems of causation, fully as much as when, in the divinity class, where old-fashioned theology is expounded, we are told that "nothing" was the element out of which God made everything.

Pythagoras, Socrates, Plato, all the great minds of Greece with which we are familiar through the classics, have asserted that the soul itself, the individual *ego*, called by the Hindoos the *atma*, or seventh and highest principle, in man, has always existed and forever will. We hear much of atoms, units, and primaries, in scientific parlance; but they have eluded every physical research, and what is more, they always will; for they exist only in the realm of mind; they are living ideas; spiritual entities, immortal thoughts of Deity.

As soon as we cease to think of ourselves as matter, and regard ourselves as pure spirit, we shall have demonstrated our immortality to our own consciousness and found the only key which will unlock the chambers of perfect health, rest and happiness in our own natures.

DR. PAUL CARUS

I take pleasure in sending you a booklet of mine, entitled "Whence and Whither?" which contains my answer to the question as to the nature and immortality of the soul. Allow me to add, however, that I do not deem the condition when a man is under the "stress of bereavement" the right time to study the question. We ought to familiarize ourselves with the nature of our own existence, and also the nature of immortality, when we are strong and in mental health, not when our sentiments are sore and demand special treatment.

I know that my position is not one which will be satisfactory to those who seek comfort in extraordinary revelations or spiritual manifestations, for I exclude every argument that would not be tenable before the tribunal of science. That, however, may in your eyes be rather an advantage than a disadvantage. * * *

Immortality being the corollary (inference) to the truth that we are the continuance of prior life, must be regarded as the natural state, and is so much a

matter of course that not it, but its counterpart, death, is the real problem that demands a solution. Life is in its evolution so much a continuity that death seems to contradict the laws of existence. Death does not exist in the realm of the lowly organized beings. Amoebas and moners grow and divide, they do not die. The mother breaks up into two daughters, but leaves no corpse behind, for the daughters are identical in structure as well as substance with the mother.

If thus immortality be the natural state of life on its lowest scale, how is it that death appears with the rise of higher forms of life? Is not death, perhaps, a factor in the life which is subservient to a purpose that works for good? Such in fact is the case; death appears in the scale of life as the necessary concomitant of individuality; and individuality originates with birth.

Multiplication by division is not entirely limited to the lowest creatures; we find it among animals that stand comparatively high in the scale of evolution, much higher at least than the moner. Some polyps, and among them corals, multiply by division. Their mouths having the appearance of a flower, grow broader in size; the opposite edges approach each other at the median line, until they unite. Thus the two corners of the mouth are separated for good and form two corals upon one stalk.

There is a great advantage for the animalcules

that come into existence through a process of multiplication by division. Every moner, every polyp thus produced starts in life as a full-fledged creature. There is no state of infancy, with all its troubles and dangers, to be passed through, for these creatures make their first appearance in a state of maturity. It is natural that the form and soul of the original organism should thus be preserved in all the details of their parts. The heredity of these animals is no similarity, but absolute identity.

These advantages are lost in the measure that the procreation of new individuals approaches the system of sexual generation. Buds are first very tender and may easily be injured before they are as strong as their mother organism. Spores are helpless and may be devoured as food by the many hungry animals that swarm about them. And the higher we rise in the scale of evolution, the greater becomes the difficulties of the germ, of a young animal, of a baby, to reach maturity. These disadvantages to the individual, however, are richly overbalanced by the higher advantages afforded through the greater possibilities of development and progress. The struggle for life grows fiercer, yet in and through the struggle the organisms grow stronger; they adapt themselves to conditions, first unconsciously, then consciously, teaching the lessons of a higher morality than self-preservation, the ethics of parental love;

and in man they acquire that foresight and circumspection which makes him the lord of creation.

Death is the twin of birth. Birth and death are boundaries with which certain phases of the universal life of the race are limited; so as to give them a well-defined domain of their own, with a sovereignty of their own and a responsibility of their own without, however, severing them entirely from the rest of the world. It is as though nature had devised this trick to bring forth better results and spur its creatures on to use their utmost efforts in a struggle for existence.

The main fact of man's psychical activity is the continuity of his soul, for this is the ultimate basis for the identity of a man's personality through all the changes of his development. The continuity and identity of each soul are conditions which beget the feeling of responsibility, and thus force upon man the necessity of moral conduct.

The first questions of psychology are the Whence and Whither of the human soul; and we must understand their significance in order to be able to answer the main questions of life, "What shall we do? How shall we act? Which aim shall we pursue?"

The continuity of man's soul-life is not limited to the span of time that lies between birth and death; it extends beyond the boundary line of individual existence, and links the after of each single person to

the lives of his ancestors and contemporaries, as well as to the generations to come.

It is not impossible to comprehend the nature of man's soul, to trace its Whence, and to point out its Whither; and we trust that when a man has gained an insight into the relation of his own being to the general life of the race, he will think with greater reverence of the past and with more consideration for the future. It will make him judicious in whatever he undertakes and will serve him as a mariner's compass on his journey over the stormy ocean of time. * * *

Before the comprehension of the true nature of the soul, birth as an absolute beginning vanishes; and so does death as an absolute annihilation. We learn to recognize the intimate interconnection of ourselves with the life of the distant past as well as with the life of the ages to come. He who attains to this height lives on the summit of existence and breathes the air of immortality. His soul has arisen into the domain of the superindividual life; death has no sting for him; he has conquered the ills that flesh is heir to; and he looks upon the world with the eye of divine enlightenment. In him deity has become incarnate.

CARDINAL BANTANDIER

Of all the proofs of an after-life, the one that has always appealed to me, and the one against which I

never saw a serious argument used, is the moral "argument," or to better express it, an argument of metaphysical order.

Every sin deserves a punishment and every deed of virtue must bear its reward. However, we see that on this earth the reverse takes place in most cases; therefore there must be an after-life in which this metaphysical equilibrium is re-established. To say that one finds the reward for a good deed in the deed itself is an utopia, and that a bad one is punished by remorse, is a falsehood. Besides, remorse admits of this after-life in which the wicked sees that he may be punished for his sins on this earth.

This is what, in my opinion, proves by demonstration an after-life, independently of all dogmas or beliefs.

DR. W. F. WARREN

I firmly believe in "God, Freedom and Immortality;" but in my judgment any attempt to set forth the logical grounds of the belief in any one of the three, either in an exhaustive manner or in a manner determining the relative worth of the evidences in favor of any one of the three, must ever be vain and futile. Such beliefs are not born of ratiocinations (reasonings).

A. P. SINNETT

At death the three lower principles—the body, its mere physical vitality, and its astral counterpart—

are finally abandoned by that which really is man himself, and the four higher principles escape into that world immediately above our own; above our own, that is, in the order of spirituality; not above it at all, but in it and of it as regards real locality—the astral plane, or *Kama loca*, according to a very familiar Sanscrit expression. Here a division takes place between the two duads, which the four higher principles include.¹

* * * *

The casual occurrence of phenomena linking our physical perceptions with the unseen world has kindled an ardent enthusiasm for inquiry along the line of investigation thus pointed out, but the laws of Nature affecting the vast realm of spiritual existence are far too complicated to be discovered from an observation of the phenomena, of a relatively narrow subdivision of that realm, brought within our cognizance almost exclusively, by casual and irregular occurrences of the kind referred to.

It is only with the help of esoteric science—the accumulated experience of a great school of inquirers, devoting faculties of the highest kind, for a long series of ages, to the exploration of spiritual mysteries—that a sufficiently wide view of Nature can be obtained to embrace the apparently disorderly phenomena of the astral world—the first beyond the physical frontier—in all-sufficing generalizations

¹ See "Esoteric Buddhism."

that cover the whole scheme of spiritual evolution.

These far-reaching and magnificent conceptions of Nature should not only recommend themselves, when properly understood, to minds that have shrunk from crude conclusions based on the imperfect data of modern spiritual observation in the West, but should also be recognized by modern spiritualists themselves as calculated to purify and expand their own doctrines, and guard them from liability to underrate the grandeur of the region into which they have partly penetrated, by relying, for its interpretation, too confidently on experiences gathered at its threshold.

For the theosophic teaching, which has been too hastily resented by some spiritualists who have conceived it hostile to their own acquired knowledge, will be discovered, on a closer examination, to include these experiences, and only to disconcert some of the conclusions derived from them.

In esoteric science, as in microscopy, the application of higher and higher powers will always continue to reveal a growing wealth of detail; and the sketch of an organism that appeared satisfactory enough when its general proportions were first discerned, is betrayed to be almost worse than insufficient when a number of previously unsuspected minutiae are brought to notice.

It is already indicated that the dissolution of the human principles after death, though one cannot

help speaking of the process as one of dispersion, is not actually a mechanical separation of parts, nor even a process analogous to the chemical dissolution of a compound body into elements on the same plane of matter. The discussion of the process as if it were a mechanical separation was represented from the first as "a rough way of dealing with the matter," and was adopted for the sake of emphasizing the transition of consciousness from one principle to another which goes on in the astral world after death. This transition of consciousness is, in fact, the struggle between the higher and lower quad.

The struggle just referred to may be regarded as an oscillation of consciousness between the two quads; and when the return of consciousness to the lower principles, during this struggle, is stimulated and encouraged by converse with still living entities on the earth plane, with the help of mediumship, the proper spiritual growth of the entity in Kama loca (the psychic world) is, to that extent, perhaps to a very considerable extent, retarded. It is this consideration which may, in a greater degree than any other, account for the disapproval with which the adepts of occult science regard the active practice of spiritualistic intercourse with departed human beings. Such intercourse, though dictated from this side by the purest affection, may seriously retard and

embarrass the spiritual development of those who have gone in advance of us.

It is recognized that intercourse between living human beings gifted with a very elevated sort of mediumship, or spiritual clairvoyance, and departed friends with whom they have been closely united in sympathy during life, is possible on the higher spiritual plane, after such persons have passed through the struggle of Kama loca and have been completely spiritualized. That intercourse may be of a more subtle kind that can readily be realized by reference to examples of intercourse on the earth plane, but may evidently be none the less exhilarating to the higher perceptions.

RALPH WALDO EMERSON

The resurrection and the continuance of our being is granted. We carry the pledge of this in our breast. I maintain merely that we cannot say in what form or in what manner our existence will be continued. * * * Man is to live hereafter. That the world is for his education, is the only sane solution of the enigma. The planting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it. The Creator keeps His word with us all. What I have seen, teaches me to trust the Creator for all I have not seen. Will you, with vast pains and care, educate your children to produce a masterpiece and then

shoot them down? * * * On the borders of the grave the wise man looks forward with equal elasticity of mind and hope—and why not, after millions of years, on the verge of still newer existence? I have known admirable persons, without feeling that they exhaust the possibilities of virtue and talent. I have seen * * * what glories of climate, of summer mornings and evenings, of midnight sky! I have enjoyed the benefits of all this complex machinery of arts and civilization and its results of comfort! But the Good Power can easily provide me millions more.

SWAMI VIVEKANANDA

Since the dawn of history, various extraordinary phenomena have been recorded as happening among human beings. Witnesses are not wanting in modern times to attest to the facts of such events, even in societies living under the full blaze of modern science. The vast mass of such evidence is unreliable, as coming from ignorant, superstitious, or fraudulent persons. In many instances the so-called miracles are imitations. But what do they imitate? It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation.

Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. They are, therefore, more

culpable than those who think that their prayers are answered by a being, or beings, above the clouds, or than those who believe that their petitions will make such beings change the course of the universe. The latter have the excuse of ignorance, or at least of a false system of education in their childhood, which has taught them to depend upon such beings for help, and this dependence has now become a part of their degenerate nature. The former have no such excuse. * * *

Immortality! What question has been asked a greater number of times? what idea has sent men more to search the universe for an answer, what question is nearer and dearer to the human heart, what question is more inseparably connected with our existence, than this one, the immortality of the human soul? The best of human kind have approached it, the worst of human kind have always hoped for it. The interest in the theme has not died, nor will it die, so long as human nature exists. Various answers have been presented to the world by various minds. Thousands, again, in every period of history have given up the discussion, and yet the question remains fresh as ever.

Many times in the turmoils and struggles of our lives we seem to forget the question; all of a sudden someone dies; one, perhaps, whom we loved, one near and dear to our hearts is snatched away from us. The struggle, the din and turmoil of the world

around us cease for a moment, become silent, and the soul asks the old question, "What after this?"

What becomes of the soul?

It will be sheer nonsense to say it dies. It does not end here.

You cannot take away or add to the universe one atom of matter or one foot-pound of force. As such, evolution did not come out of zero; then where did it come from? It came in involution before. The child is the man involved, and the man is the child evolved; the seed is the tree involved, and the tree is the seed evolved. All the possibilities of life are in the germ. * * *

What is destruction? Here is a glass. I throw it on the ground, and it breaks to pieces. What becomes of it? It becomes fine. What is destruction? The gross becoming fine. The elements, the particles, the components, the materials, the causes are combined, and become this effect called the glass. They go back to their causes, and this is what is meant by destruction—going back to the cause. What is the effect? The cause manifested. * * * What becomes of the effect then? It is the same as the cause, only taking a different form, a different composition. But the question of immortality is not settled here. What have we got? We get this, that everything in this universe is indestructible.

It is very good to say there is no destruction for any force. But all the forces that we see are com-

binations, and all the forms that we see are combinations. This form is a composition of several component parts, and so every force that we see is similarly composite. Everything that is composed must sooner or later get back to its component parts. Whatever in this universe is the result of the combination of matter or force, whatever is the result of combination, must sooner or later get back to its components.

Soul is not a force; neither is it thought. It is the manufacturer of thought, but not thought; it is the manufacturer of the body, but not the body. Why so? We see that the body cannot be the soul. Why? Because it is not intelligent. A dead man is not intelligent, or a piece of flesh in a butcher's shop.

* * * Self is the illuminator, and the mind is an instrument in its hands. This Self of man is not the body and it is not thought. It cannot be a compound.

The Self of man or soul goes beyond the law, and therefore must be free, cannot be any composition, or the result of any composition, or the effect of any cause. It will never die, because death is going back to the component parts, and that which was never a compound can never die.

We are now treading on finer and finer ground. Some of you will perhaps be frightened; we are treading on very delicate ground. We have seen that this Self, being beyond the little universe of

matter and force and thought, is a simple (not a compound) and as a simple it cannot die, neither can it live. That which does not die, cannot live, also. So, what is death? The obverse, and life the reverse of the same coin. Life is another name for death, and death for life. One particular mode of manifestation is what we call life; another particular mode of manifestation of the same thing is what we call death. The soul of man is one part of the cosmic energy that exists, one part of God. We now come to find that it is beyond life and death. You were never born, and you will never die.

What is this birth and death that we see? This belongs to the body, because the soul is omnipresent. * * * Because there was no birth; how could there be any death? You are the omnipresent beings of the universe. * * * What can frighten you? If the suns come down, the moons crumble into dust, systems after systems are hurled into annihilation; what is that to you? Stand as a rock; you are indestructible.

DR. CHAS. HEBARD

To begin an answer to your question, I ask another. What is life? My answer to this would be: It is the manifestation of spirit through matter. But when what we term death has come to us, to my mind it is but the entering into another plane of consciousness. We all, or many of us, have dreams

which are as real and follow as connected trains of thought and action as when awake. Yes, and better thought, that we would gladly reproduce while awake, but the brain's molecules have not been used in their production, and consequently have left but a faint impress on its substance, so we are unable to recall it in its perfection; and yet we know it to have been most real. But perhaps the feeling that this is I and can be nothing else who experiences all these various states is what is most convincing to me that I shall not cease to think and act when I put off this body.

IMMANUEL KANT

The death of the body may indeed be the end of the sensational use of our mind, but only the beginning of the intellectual use. The body would thus be, not the cause of our thinking, but merely a condition restrictive thereof, and although essential to a sensuous and animal consciousness, it may be regarded as an impeder of our pure spiritual life.

At some future day it will be proved—I cannot say when and where—that the human soul is, while in earth-life, already in an uninterrupted communication with those living in another world; that the human soul can act upon those beings, and receive, in return, impressions of them without being conscious of it in the ordinary personality.

It would be a blessing if the state of things in the

other world and the conditions under which an interchange of the two worlds may take place—perceived by us in a speculative manner—would not only be theoretically exhibited, but practically established by real and generally acknowledged facts thus observed.

Philosophy, who never fears to compromise herself by examining all kinds of foolish questions, is often much embarrassed when she encounters on her march, certain facts she dares not doubt, yet will not believe for fear of ridicule. This is the case with ghost stories. In short, there is no reproach to which philosophy is more sensible than that of credulity, or the suspicion of any connection with vulgar superstitions. Those who cheaply assume the name of savants, and insist on receiving the privileges due to learned men, mock at whatever (being as inexplicable to the savant as to the ignorant) places both on the same level. That is why ghost stories are always listened to and well received in private, but pitilessly disavowed in public. We may take it for granted that no academy of science will ever choose such a subject for discussion, not because every one of its members is fully persuaded of the silliness and falseness of all these narratives, but because the law of prudence has wisely put a limit to the examination of such questions. Ghost stories will always have those who believe in them in

secret, and will always be received in public with an incredulity of good form.

For my own part, ignorant as I am of the way in which the human spirit enters the world and the way in which it goes out of it, I dare not deny the truth of many of such narratives that are in circulation. By a reserve, however, which to some may appear singular, I permit myself to hold in doubt each in particular, and yet to believe in them when all taken together.

WILLIAM JENNINGS BRYAN

I shall not believe that this light is extinguished. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will He leave neglected in the earth the soul of man, who was made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float upon the breeze, the sweet assurance of another springtime, will He withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of Nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?

Rather let us believe that He, who in His apparent prodigality wastes not the raindrop, the blade of

grass, or the evening's sighing zephyr, but makes them all to carry out His plans, has given immortality to the mortal.

REV. DR. NEWELL DWIGHT HILLIS

Science makes much of the climatic changes that have befallen our planet. It tells us that Labrador, the land of ice and snow, was once a tropic realm, a wilderness of fruits and flowers. But some disturbance gave our earth a new inclination toward the sun, and rays that had been perpendicular and powerful became slanting and feeble. Then a chill stole into the air, and the land that had never known frost was soon sheeted o'er with snow and ice, while the Amazon, hitherto the home of the iceberg, passed into warmth and perpetual summer. The climatic change that has passed over that physical world may well interpret for man the larger fact that the soul stands in a new relation to death and dying, so that summer reigns where once winter ruled.¹ * * *

The philosophy that pictured death as a monster, is itself death-struck and dying. Science, that once clipped the wings of faith, is now learning to soar and sing. If land is not yet sighted, we sail through a summer sea, midst drifting boughs whose leaves have not yet withered; the birds that fly overhead belong to climes near, though still unseen; the air laden with perfume, foretells the continent that lies before and lures us on. * * *

¹ See *Foretokens of Immortality*: Revell's.

Wisdom is not discerned by foolishness, nor music by deafness. The melody is one-half in the singer's voice; the other half is in the cultured ear. Beauty is but half canvas; its complement is the refined vision.

Man carries very imperfect instruments for knowing. He is but a seed to be grave-planted. That would be but an ignoble immortality and an impoverished futurity that man could understand. Even the poet, the seer and sage discern but hints and gleams of the infinite truth and beauty awaiting all. The "I" gives unity to our knowledge and experiences. Self-identity gathers up all past life. Having survived the changes of many brains and half a score of physical bodies, the soul begins to nourish the hope that it may survive the body altogether, casting it off like a worn-out garment.

Reason finds a foretoken of immortality in the contrast between the growth of material things and that of the mind. When a tree fulfills leafage, flowers and fruit, it touches the limit of its being. Its end is fulfilled; growth can achieve nothing more. But all this has its absolute contradiction in the mind. Not even of the ripest scholar can it be said that reason has touched its limit and exhausted its capacity. Contrariwise, each new discovery, each new invention, does but prophesy other achievements and nobler acquirements. To-day's goal is only the starting point of a new journey to-morrow. * * *

A certain irritating force seems to foretell immortality. All growth is through a kind of hidden stimulus. When growth begins, restlessness overtakes the child. Quietude becomes impossible. To condemn the little creature to a chair is a form of exquisite cruelty. Nature needs fresh blood in the extremities for her building processes, and secures it by pricking the child until it runs and jumps. When the period of growth is passed, the restlessness also passes. Similarly, after periods of sickness, with convalescence comes restlessness, and this restlessness compels the exercise needed for health and strength. But with old age comes quietude; the easy-chair foretells the end.

A like irritation exists in the mind. A noble discontent inaugurates each new epoch for man. The soul chafes against its barriers. Sometimes the world seems like a tiny garret on a hot August night, and the heart will smother unless it finds breathing-room in a larger world. * * * As the child's restlessness stimulates exercise, growth and maturity, so the aspirations of the heart are preparations for the prophecies of an immortal destiny.

To-day scientists are interpreting anew the instincts in animals and men. Instincts are nature's prophecies foretelling coming events. * * * We must also reckon with that faculty in man looking forward to immortality. In vain we ransack all nature for a single instance in which nature's

instincts have deceived insect or bird. Does nature use so great skill in guiding beasts, but become a blunderer in guiding man?

He who meets the bird's wing with air that bears it up, the fish's fin with water that yields to its movement; he who meets the eye with sunlight and beauty, the ear with sweetness and melody, hunger with bread, and thirst with flowing springs, hath filled the soul also with hunger for immortal life, with thirst for eternal love. At times this hunger becomes so great that man could stretch up his hands and "eat the planets like small cakes;" his thirst is so deep that the earth itself is but a small cup for the soul to drink in. Did God give man this infinite hunger only to find afterward that His generosity involved Him in penury, so making it impossible to furnish man with bread wherewith to satisfy his hunger? This would make the Infinite to be either poverty stricken or a moral monster. Here millions die in ignorance and millions in sin. The joy of one heart is marred by the anguish of another; the wealth and beauty of one street by the pathetic poverty and shame of another; the music of one voice is destroyed by the moans of another. * * *

Human life is a colossal enigma without immortality. The hypothesis of a future life alone can explain man's troubles and solve his mysteries. The inequalities of society baffle all intellects. Bad men rise to the throne, the good are forced to the wall.

Tyrants dwell in kings' palaces, heroes starve in dungeons. Often vice wears purple and fine linen; sometimes virtue eats crusts and wears rags. When Dante was denied his vine and fig tree, wicked princes drove in chariots from palaces in the city to villas in the country. Why is it that the heroes of liberty and religion have been hunted like partridges upon the mountains? Tiberius flung his victims over the precipice into the sea. Nero lighted up his garden with blazing martyrs. But these tyrants lived on to the end in splendor, and died on soft rose-beds, as did the murderers of Socrates. Meanwhile, where are the patriots of liberty whose lives were one long struggle against tyranny and oppression ? Where are your fathers who sleep at Shiloh and Gettysburg, where the hillsides are all billowy with graves? What about that mound in the forests of Africa where Livingstone fell? If death ends all, what compensation had Savonarola and William the Silent and Lincoln? * * *

To the suggestion of poet and philosopher must be added the thought of the scientist. If the time was when science doubted or denied, now science has begun to soar with seraphs and to see with saints. Because its instruments are the microscope and the scalpel, physical demonstration is impossible, and science can neither disprove nor affirm. Yet daily, evolution is unfolding new suggestions and discovering strange analogies and intimations of a

life beyond death. The biologists have traced for us the story of the ascent of the human body. For ages hath Nature been toiling upon the perfection of the hand and the foot and the ear and the eye, and these are now well nigh perfect. At last science affirms that on earth there will never be a higher creation than man.

The goal toward which Nature hath worked hath been reached, and in developing the mind, Nature is confronted with a stupendous crisis—the arrest of the body. Once man strengthened his eyes by focusing them upon stars distant and great, and upon crystals near and tiny. Now the field-glass for the distant ship and the microscope for the tiny crystal, have arrested the growth of the eye. Once man hurled his spear or held his plow. Now the developments of tools have caused the trip-hammer to succeed the arm and bicycle to outrun the foot. The mind hath invented a thousand instruments that now fulfill the duties of the body and hath arrested its growth. Herbert Spencer named Romanes as the disciple who had most thoroughly studied the problems of the mind from the view-point of evolution, and mentioned John Fiske as the ablest exponent of the general principles of his synthetic philosophy. But Romanes, moving on from higher to higher, came at last to believe that the evolution of the mind involved the final outgrowth of the body and necessitated the casting it off as a physical

clog no longer helpful. John Fiske also affirms that immortality is the one mighty goal toward which Nature has been working from the very beginning of life. * * *

He who goes down into the grave is as one who goes down into a great ship to sail away to some rich and historic clime. But a divine form stands upon the prow, a divine hand holds the helm, a divine chart marks the voyage, a divine mind knows where the distant harbor is. In perfect peace the voyager may sing:

*"For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."*

Lamartine.

Free Translation From the French.¹

First Meditations on Immortality.

*For me, if I should see in the plains celestial
The stars varying from their routes immemorial
And, striking and clashing in the fields of air
Running at hazard, and filling heaven with despair ;
If earth itself should break and I could hear her moan,
And behold her globe wandering and alone
Float far from the Sun-humanity destroyed
Until lost in dark fields of eternal void.
And if, the last witness of funeral scenes so dread,
By chaos surrounded, the darkness and the dead,
If all alone I stood ; in spite of the catastrophe,
Thou being faultless and good, I would hope in Thee ;
For knowing Thou would'st send the endless dawn at will
To rise upon the worlds destroyed, I would await Thee still.*

Addressing Death.

*When my tir'd eye closes to light, thou com'st
To flood my vision with a purer day ;
And near to Thee by my faith supported,
Dreaming on the tomb, Hope opens a world
To me more beautiful. Come then, thou, come,
Detach my chains corporeal, and open
My prison. Appear that I may throw myself at last
Towards Him who is my beginning and my end.*

— Translated by William Stanley Braithwaite.

¹ See Pages 211-213.

Part IV

The Spiritualists

Ghosts! There are nigh a thousand million of them walking the earth openly at noontide; some half hundred have vanished from it, some half hundred have arisen in it, ere thy watch tick one.

—Carlyle.

* * * *

“At some future day it will be proved—I cannot say when and where—that the human soul is, while in earth-life, already in uninterrupted communication with those living in another world; that the human soul can act upon those beings, and receive, in return, impressions of them without being conscious of it in the ordinary personality.”

—Immanuel Kant.

"It (Spiritualism) further demonstrates, by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and can give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt."

—Alfred Russel Wallace, F. R. S.

*Oft may the spirits of the dead descend
To watch the silent slumbers of a friend;
To hover round his evening-walk unseen,
And hold sweet converse on the dusky green;
To hail the spot where first their friendship grew,
And heaven and nature opened to their view!
Oft, when he trims his cheerful hearth, and sees
A smiling circle emulous to please;
There may these gentle guests delight to dwell,
And bless the scene they loved in life so well!*

—Rogers.

SPIRITUALISM.

It is said that under Torquemada and his successor Diego Deza, ten thousand persons—so-called heretics against the Catholic church—were put to death by burning at the stake. That was in Spain; she stood at the head of the nations of the earth in those days and carried the “torch” of civilization. To-day, under Pope Leo XIII, a gentle, upright, noble, and scholarly man, Catholicism numbers a quarter of a billion happy, hopeful and educated devotees. So we will say: there is Catholicism, and Catholicism.

So, also, we will say: there is Spiritualism, and Spiritualism; there is the false and the true in all things.

Torquemada was no worse, possibly not nearly so culpable, as Diss de Barr, or a host and myriad of other vampires, bats, harpies and ghouls that to-day prey upon the childish credulity of the millions of unfortunate ones that seek to look beyond the horizon, or strive to pierce the veil. The difference between Prof. Alfred Russel Wallace, Harrison D. Barrett, Cora L. V. Richmond and William T. Stead on the one hand; and many, or most of the “professional mediums” on the other, is infinitely

greater than that between the grand and lovable old man Leo XIII and the wholesale murderer and inquisitor, Torquemada.

Spiritualism in its higher and philosophic aspect is a religion, in its phenomenal aspect it is a science; and that science now happily goes under the technical title of psychical research. If all its phenomena were traced to the mind, conscious or sub-conscious, of living persons as the cause; or to forces, other than those caused by discarnate beings, still Spiritualism as against materialism, would stand or fall with the final solution of the question of the immortality of the soul.

Fifty-five years ago, scientific men like Professor Robert Hare, of Philadelphia; James J. Mapes, of New York; and later, Alfred R. Wallace, Professor Crookes and Mr. Varley, of England; Camille Flammarion, of France; Professor Zollner, of Germany, and scores of other scientists of note, investigated the physical phenomena of Spiritualism and have uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, viz: That the source of the phenomena is disembodied spirits working through means and methods entirely unknown in any human science.

“As the result of the experiments in investigating the phenomena of Spiritualism, made by so many

eminent scientific men in all parts of the world," says Mrs. Richmond, "there has been but one conclusion by scientific men, viz: that the cause of the phenomena is immanent (resides in) the phenomena; that both are demonstrated beyond the possibility of a doubt; and that to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject with a view of ascertaining another cause than that of the action of spirits, is like investigating the phenomena of the light of day with a view of finding another source of light than the sun.

The essential difference between the spiritualist and the psychical researcher is well formulated by the spiritualists themselves. We quote Mrs. Richmond again:

"From the very first manifestation of the phenomena of Spiritualism to the last, the cause or source of the phenomena has been as manifest as the phenomena. By as intelligent methods as language, signals, or any established system of communication between mind and mind in human states, these spiritual intelligences have been recognized. Invariably they have declared themselves to be individual spirits who once lived in earth forms, accompanying the declaration by evidences of personal identity entirely separated from and independent of any individual in the earth form at the time of the manifestation. The cause of the phenomena is, therefore, so clearly iden-

tical with the results as to make a scientific investigation, on the basis of discovering a new cause, entirely impertinent. To ignore the knowledge already gained is totally unscientific as well as illogical. Therefore, all investigations of Spiritualism *de novo* (from the beginning), claiming, *a priori* that the source of the manifestations is still unknown, is equivalent to ignoring the whole subject.

"Spiritualists are by no means tenacious as to terms, and I am perfectly willing to state that to those who pursue the investigation along the lines of exact science there is the fullest appreciation of their work: but the majority of spiritualists, in viewing the whole subject, consider that it is beyond the realm of exact science and within the realm of revealed or intuitional knowledge "

It will be interesting to note that the two chief exponents of Spiritualism in the United States, Harrison D. Barrett, editor of "The Banner of Light," the oldest and foremost spiritualistic publication in the world, and Mrs. Cora L. V. Richmond, the noted lecturer, both confine themselves largely in their contributions to this symposium, to the philosophical aspect of Spiritualism.

For many millions, Spiritualism has bridged the chasm, has spanned the gulf, has solved the question—of life after death.

The Spiritualists.

CORA L. V. RICHMOND

I feel greatly honored in being associated by you with eminent thinkers on the subject of all others that I regard the most important to the human race, and upon the real solution of which depends the entire value of human life, namely: the evidence of the Immortality of the Soul (and, therefore, the personal identity of the spirit after death).

I regard the evidences of future continued existence as threefold:

First, The evidence of intuition, *a priori* knowledge from within the soul, evidenced by the longing for immortality.

Second, The evidences of Inspiration:—Revealed Religion and accompanying “Spiritual Gifts.”

Third, The evidences of Manifestations, variously known in the world to-day as “Spiritual,” “Psychic,” or by whatever terms the great accumulation of modern facts and thoughts through investigation on this subject is known.

With your permission, I will take the last named classification first. This must essentially be the evidence received from what is known in the world as

"Modern Spiritualism." A movement, manifestly, originating in the unseen realm, and having for its instrumentalities for manifestation humble children and people of neither worldly position nor scientific eminence. Yet the manifestations so occurring challenged in the first two decades of their existence the inquiry of such minds as Dr. Alfred Russel Wallace, Sir William Crookes and Mr. Varley, of England; Prof. Robert Hare, Prof. J. J. Mapes, Hon. J. W. Edmonds, Prof. William Denton, and scores of others eminent in letters and science. The result being that in every instance of careful investigation these men became convinced of the spiritual (non-human) origin of the phenomena, and that the "Mediums" were instruments for conveying the evidence of a future life of personal identity to man. During the last twenty years, and notably the decade just passed, another generation of scientific men have taken up this investigation, arriving at similar results. By far the strongest argument in this connection is that certain phenomena do occur in the presence, but not by the co-operation—voluntary or otherwise—of the "Media" or "Sensitives." That in every instance the claim is that the message proceeds from a Spirit who was formerly a denizen of this earth in mortal form: That in large majority of cases this personal identity is proven by such facts as would be taken in a court of justice, or in any scientific research. That theology, sci-

ence and ordinary human investigations have failed utterly to successfully account for the phenomena in any other manner than that claimed in the manifestations themselves. That a stupendous movement has been the result, pressing the world forward to admit a demonstration of future existence entirely separated from religious or theological fanaticism or excitement, and including physical, mental and psychical results of a most astonishing nature.

To the reasoning mind that which is in the world to-day under the name of Spiritualism (having as its outgrowth psychic research and kindred names) is, without any other proof, quite sufficient to establish the evidence of a continued existence of the individual spirit beyond the change called death.

Second among the evidences of immortality are the "Inspirations" of every age. Not only in the sacred books:—Vedas, Shastas, Korans and Bibles of all nations,—but in the visions of seers and prophets, and the teachings of sages, and of people, who in passing away from earth, have visions. In all such visions the Spirit and Angels appear in human form, and many times bear the countenances of friends who are recognized by the seers. This almost universal (in point of human history) experience cannot be ignored, especially when accompanied by such evidence as the existence of similar gifts in the world to-day. A repetition of the "Gifts of the Spirit" under the distinct ministration of

individual intelligences that have passed from earth completes a chain of proof extending into every age and found to have existed among all people. Philosophers, as well as "prophets" and "seers," have taught a future existence; among which the teachings of Plato and his teacher, Socrates, are too well known to require other than the following well known quotation from the dialogue between Plato and Cato:

*"It must be so, Plato, thou reason'st well,
Else why this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, this inward horror,
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man."*

This leads to a return to the first proposition: The evidence of intuition or the faculty through which the mind is enabled to perceive the evidence given. Nature — including soul-nature — never stultifies itself. The faculty to perceive anything (or thought) presumes the existence of the thing (or thought) to be perceived. The existence of sight presupposes something to see and light by which to see it; the same with every sense. Yet we well know that every sense would be valueless but for the cognition of the mind. Ability or faculty to cognate spiritual

existence—mind separate from the body—must be conclusive evidence of such an existence. And I maintain that the possession of such a faculty or perception, with all its correlated faculties is *prima facie* evidence of a future life, even if there had never been a traveler returning from that bourne. But in this utilitarian and “practical” age men turn to the evidence of the senses and of the mind, and we must return to proposition number three, as being that upon which rests in modern thought the evidence of a future life. Facts being “stubborn things,” science, philosophy and religion bend ultimately to the facts that illustrate the ever existent Truths of the universe.

My own experiences, extending from the age of ten years to the present time, of open vision and communion with the spiritual realm, place this subject beyond the plane of possible doubt, and I must claim to write as one who has knowledge of a future life for each individual human spirit, and, therefore, of the Immortality of the Soul.

DR. J. M. PEEBLES

Your favor reached me yesterday, and I hasten to reply. You see by date of this that I am in Melbourne, Australia, spending the winter here to avoid the intense cold of our American northlands. This is my fourth journey around the world.

In regard to Spiritualism, or the demonstration of a future life through the phenomena of Spiritualism, I confess that I hardly know where to commence, having been a spiritualist for over fifty years, and having been personally acquainted with fully three thousand mediums, no two of which having precisely the same spiritual gifts, qualitatively and quantitatively. The phenomena appearing through many of these with my own psychic mediumship, gives me a positive demonstration of a future conscious existence. To me, belief has been merged into knowledge, and faith into fruition. I walk and talk almost daily with the residents of the unseen world.

WM. T. STEAD

Of immortality I say nothing. That cannot, from the nature of things, be demonstrated. But of a life after death—a life in which those who live on this side of the grave retain their identity in the other world—that may yet be demonstrated by tests as exact and as conclusive as any of which the science of psychology admits. The evidence and experiments of the Psychical Research Society have already shattered, for one at least of our acutest scientific minds, all purely materialistic hypotheses.

When dust returns to dust and ashes to ashes, the *ego* lives on; the personal identity, the consciousness of the individual, does not seem to be even momentarily impaired. It does not seem to be too

bold a speculation to believe that the patient methods of inductive science, the careful examination of evidence, and the repeatedly renewed experiments of investigators will before long completely re-establish the failing belief in the reality of the world beyond the grave, and leave us with as little room for doubt as to the existence of the spirit after death as we have now for doubting the existence of Behring Straits or of the Pyramids.

It is possible that this bringing of life and immortality to light, or at least the establishment of the certainty of a future life upon impregnable scientific foundations, may seem to some by no means an unmixed blessing. To many it would undoubtedly add a new terror to death. The thought of a prolonged existence in a more spiritual sphere where you would witness the working out of the dread consequences of the breach of laws and of the neglect of responsibilities, is often anything but attractive to the mind of man. To rest, and that forever, even in the grave, seems sometimes the boon of boons. (The human mind cannot conceive of profound rest or sleep without its accompaniment or complement, refreshing awakening ; and the more profound the rest, the more refreshing the awakening.—Editor.) It would seem to be an unattainable one. For if the testimonies of many credible witnesses may be believed, there is no death. The form—the vesture—perishes,

but the soul, the *ego*, the essential principle, lives on. Revelation has always affirmed this.

It seems as if science were once more to vindicate her claim to be regarded as the handmaid of religion by affording conclusive demonstration of its reality. Whether we like this or dislike it is immaterial. The supreme question is, What is the truth? And whatever drawbacks there may be to the theory of the future life, there is at least one enormous compensating advantage in knowing that the accounts between man and his Maker are not finally closed when he ceases to breathe on earth, and that the Almighty has still the infinite expanse of eternity in which to vindicate the justice of His dealings with every human soul.

(Mr Stead, the founder and editor of "The Review of Reviews," a man of intense activity, a scholar and public man of the widest versatility, has, since writing the above, become what may be said to be a thorough convert to the belief of spiritism. In response to the letter of inquiry printed in the preface to this book, I received from Mr. Stead an autograph copy of his little volume—"Letters from Julia." This book is composed of a series of communications received by himself and through his own "mediumship" from a deceased friend. In speaking of his convictions, he says:)

"I feel it impossible to resist the conclusion that these communications are what they profess to be—real letters from the real Julia, who is not dead, but gone before. I know, after five years' almost daily

intercourse with her through my automatic hand, that I am conversing with an intelligence at least as keen as my own, a personality as distinctly defined and a friend as true and tender as I have ever known. From those who scout the possibility of such a phenomenon I would merely ask the admission that in this case their favorite theory of intentional fraud, at least on the part of the medium, is excluded by the fact that these messages were written by my own right hand, no other visible person being present. No one who knows anything of the prejudice that exists on the subject will deny that I have no personal interest to serve in taking up the exceedingly unpopular and much-ridiculed position of a believer in the reality of such communications. For years I have labored under a serious disadvantage on this account in many ways, both private and public.

"I am well aware that my position in these matters will be employed against me, in order to discount and discredit everything I may say or do for years to come. This is unfortunate, no doubt, but of course it cannot be weighed in the balance compared with the importance of testifying to what I believe to be the truth."

PROF. ALFRED RUSSEL WALLACE

The ultimate decision of this question, whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated, I

believe, to determine the future welfare or misery of mankind. If the question should be finally decided in the negative—if all men without exception ever come to believe that there is no life beyond this life, if children are all brought up to believe that the only happiness they can ever enjoy will be upon this earth—then, it seems to me, that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for truth, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man why he should not systematically seek his own personal welfare at the cost of others.

The well-being of the race in the distant future, set before us by some philosophers, would not certainly influence the majority of men, more especially as the universal teaching of science is, that the entire race, with the world it inhabits, must sooner or later come to an end. "The greatest good to the greatest number;" that noble ideal of many philosophers, would never be admitted as a motive for action by those who are seeking their own personal welfare. The scoffing question, "What has posterity done for us?" which influences many men even now, would then be thought to justify universal self-seeking, utterly regardless of what might happen to those who come afterward. Even now, notwithstanding the hereditary influences, the religious belief and religious training in which our characters have been

molded, selfishness is far too prevalent. When these influences cease altogether, when under total incredulity, and with no influences whatever leading men to self-development as a means of permanent happiness, the inevitable result will be that might alone would make right, and the weakest would always and inevitably go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world.

Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes now at work which forbid a disbelief in man's spiritual nature, and his continued existence after death. * * *

In the midst of this present century world of thought, a world which is either grossly materialistic or pantheistic or idealistic, Modern Spiritualism has fallen like a thunderbolt from a clear sky, emphatically demonstrating the action of mind without any material mind, and the exertion of force without any material body, and that by means of a vast amount of constantly recurring facts which have forced themselves upon all classes—men of science, men of business, men of religion. It is in the most material epoch of the world's history, in the midst of a society which prides itself on discarding all superstition and basing its belief on the solid foundation of physical science, that this new and unwelcome visitor has

intruded itself and maintained a vigorous existence for nearly fifty years; has made its way into every civilized country in the world, has an extensive literature, a large number of papers and hundreds of organized societies, counts its converts by millions in all kinds of society, among the crowned heads and aristocracy, and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses, while in hosts of individual cases it has done what no religion has been able to do—convinced the skeptic and the agnostic and the hard-faced materialist of the reality of a spiritual world and of a future life.

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for thirty-five years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited them or regarded them as imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men, come to the investigation of this subject with a very strong prejudice against it, as being almost certainly based on credulity and fraud, which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by the Hon. Robert Dale Owen, a most intellectual and

philosophical materialist; by Mr. Crookes, one of the first chemists of the present age, and by scores of others that might be named. These men all devoted not a few hours, or days, or even weeks, to a hasty examination of the subject, but many years of patient inquiry and experiment, with the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously did its foundation facts and main doctrine become established.

Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all-important truth.

The phenomena may be broadly divided into two groups: physical and mental. The former, however, as well as the latter, almost always imply the action of mind in their production. In the first division we have simply physical phenomena, and among which must be grouped an immense variety of effects, such as sounds of all kinds, from the most delicate tick up to blows as loud and vibratory as those produced by a sledge hammer, and certainly not produced by human agency. Then we have the alteration of the weight of bodies, which has often been tested. We have the phenomena of articles of various kinds being moved without human agency, such as chairs, tables and musical instruments. More curious is the conveying of bodies to a distance; flowers and fruits

are the most common of these, but also other bodies, such as letters and various small objects have been conveyed long distances—sometimes several miles.

Further, we have that curious phenomenon which is recorded more or less throughout history, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over a body far too large for them to pass over by any natural means. All these things have happened in the presence of careful scientists and their assistants; I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain, yet an examination of the curtain immediately afterward did not show any changes in it whatever.

Then we have physical phenomena combined with mental phenomena, such as direct writing and drawing. This is now such a general phenomenon that almost everyone may have an opportunity of testing for himself. It appears in an infinite variety of ways. Papers thrown upon the floor and taken up a few minutes afterward are found to be written upon; spirit writing comes upon the ceiling in inaccessible places. There is also that which occurs in closed slates, and often in the presence and under the hand of the person witnessing it. Then there is

a set of phenomena which may be termed musical phenomena. Musical instruments are played; sometimes locked and closed pianos are played. I have seen a music box which played and ceased playing at a person's request. One of the most remarkable phenomena, and which has been seen by tens of thousands of persons, was the playing upon an accordion held in one hand, the keys being touched and played upon by invisible hands, producing most beautiful music.

We have chemical phenomena. Chief among these is that of protection from the effects of fire. Mr. D. D. Home, deceased now some years—and perhaps the most remarkable medium that ever lived—used to take from a grate a brilliant, red-hot mass of coals, carry them about the room in his hands, and by his peculiar power indicate certain persons who were able to have them placed in their hands, and placing them there they would experience no unpleasant results.

Another set of phenomena still more marvelous is called materialization, or the production of temporal spiritual forms out of surrounding matter. Mr. Crookes tested these phenomena many years ago and published the results. (See page 73.) The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed and measured; he did every-

thing that a scientific man could possibly do, and he has declared that, absolutely and positively, they are real existences—spiritual existences, because they are only temporary; they come and pass away again. The most perfect scientific test of the reality of these manifestations you can possibly have, is the power of photographing these forms.

Another marvelous phenomenon is that of the production of casts of hands and feet, and even faces of these temporarily formed spiritual beings. These casts were made in melted paraffine. Paraffine is melted in a large quantity of boiling water, and the hands have to be dipped into the melted paraffine, and then are taken out and left floating in another vessel of cold water beside it. These molds are found entire, so that the aperture at the wrist is much smaller than the hand. Certainly no human hand could come out of it. Feet have been formed in the same way, which must have been accomplished by some unseen power.

Now we come to mental phenomena. They consist, first, of what is termed automatic—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is not known to them. (See Prof. J. H. Hyslop, page 156.) We have every kind of writing produced in this way.

Then another set of phenomena is termed clairvoyance and clairaudience; the seeing of spirits and

the hearing of spirits. Persons having this power are able to describe what they see and describe the words they hear in such a manner that the friends of these spiritual persons are able to easily recognize them. Sometimes these persons are able to give information of what is going on at a distance.

Then another of these curious mental phenomena is trance-speaking. There are mediums now in all parts of the world who have this wonderful faculty. (Notably Mrs. Thompson, see Prof. Van Eeden, page 128.) There is also a remarkable power connected with this trance-speaking, which many mediums have, the power of impersonation, or it may almost be called transfiguration. The medium seems taken possession of by another person, and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest, and is recognized by that person's friends. Sometimes persons in this state are able to hold conversation with others who speak a language of which they have no knowledge themselves.

Now we have a series of distinct classes of phenomena—great roots of phenomena, each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys, as well as grown men and women. * * *

In view of the numerous men who have investigated this matter and given their decision, we may entirely throw aside the idea that imposture, only in slight measure, has produced these phenomena; they seem to me to have the striking characteristics of natural phenomena as opposed to artificial phenomena; they have the character of general uniformity of type, coupled with variety of detail. In every country of the world, whether in America or Europe, or Australia, whether in England or France or Spain or Russia, we find the phenomena of the same general type, while individual differences among them show that they are not servilely copied one from the other. Whether the mediums are men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether, even they are civilized or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena; that they are produced under the actions of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature.

They are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humor

and pathos, that we all can appreciate and enjoy; the communications vary in character as those of human beings; some rank with the lowest, some with the very highest, but all are essentially human.

Coming to the special point of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case illustrative of this point, taken from my own personal experience: I had a brother with whom I spent seven years of my early life. He died more than fifty years ago. This brother before I was with him had a friend in London whose name was William Martin; my brother's name was William Wallace. I did not know his friend's name was William, because he always spoke of him as Martin. I knew nothing more. Attending a seance in the city of Washington, D. C., I received, to my great astonishment, a message to this effect: "I am William Martin; I write for my old friend, William Wallace, to tell you that he will, on another occasion when he can, communicate with you." I am perfectly certain that only one other person in America knew of the relations between my brother and Martin, or knew my brother's name, and that was my brother in California. I am perfectly certain that no person in the East could possibly have known either one name or the other. Therefore it seems to me that this was a most remarkable proof of identity. * * *

Spiritualism demonstrates the existence of forms

of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganized or destroyed. It further demonstrates, by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and can give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt.

B. B. KINGSBURY

I feel that I shall make a very poor statement of the reasons which induce me to believe. I have a firm conviction of the fact of a future individual life (any other kind of life would be worse than annihilation, in my opinion).

I was led early in my college career to investigate so-called mediumship with a conviction that "there was something in it," but what exactly it was, was a problem to be solved in the oncoming time. Meanwhile I ran the usual course of religious belief, then agnosticism verging to materialism as the most reasonable view of the physical universe, its phenomena and the phenomena of life generally.

The death of a daughter at the age of twenty set

me off again to wondering if the manifestation of life in her—a brilliant girl, endowed with intellectual faculties of a very high order, and with a most affectionate disposition, with a keen artistic sense, love and talent for music—was a mere gleam of a few years, or whether it in fact endured beyond the change called death. My wife used a dial-planchette for some time and obtained some very marvelous evidences of a persistence of her individual life, but of course the limits of such a manifestation were such as to discourage the use after awhile, and a resort to mediums in Chicago and elsewhere brought with it a mixture of conviction and doubt with doubt preponderating largely, and some fraudulent manifestations seemed to place my wife especially in the position of a doubter, I still retaining the tentative hypothesis that the things I had seen and experienced were best explained on the spiritualistic theory of continuity of individual life beyond the grave, survival of the soul-part of man, and of course the existence of the soul as a concomitant of the human being.

I shall not attempt to enumerate the many things I have seen and experienced on this line, as it would serve no useful purpose. I have become a member of the London Society for Psychical Research and have just read the exhaustive work of Professor Hyslop and with it have reviewed the earlier numbers of the Proceedings of the Society, and must say

that any person reading these reports of sittings with Mrs. Piper in this country and in England with an open mind, a mind unaffected by *parti-pris* or prejudice, must confess that the conclusions to which Hyslop, Lodge, Myers and others have come is the only one satisfying all conditions.

The phenomena of hypnotism, mind-reading, telepathy, thought-transference, clairvoyance, clairaudience, especially forms of "Vue a la distance" or "Fernsehen" of Carl Du Prel seem to me to indicate a power that the mere brain substance would be incapable of producing, but these are mere matters of evidence "tending," as lawyers would say, to the establishment of this most important conclusion of the continuity of individual life after the brain has ceased to be of any value as an instrument aiding in the work of producing this class of phenomena.

I have been much encouraged by such works as Aksakoff's "Animismus and Spiritismus," many of Carl Du Prel's works, Crookes' brochure, Wallace's views, the very wonderful case of Mollie Fancher, the automatic communications of Mrs. Underwood—with whom and her gifted husband, B. F., I am personally acquainted—and originals of the writings I have seen at their house.

I am bound under the circumstances to believe that these people, with good intellects and of honest purposes, have fairly stated the facts on which they base their convictions, and I am personally satisfied

of the objectivity of ghosts and apparitions from both personal experiences and the statements of such scientific men as Crookes, Wallace, Judge Edmonds, Professors Mapes, Hare, Richet, Weber, Zöllner, and others too numerous to mention here.

I have no sort of belief founded on the "Reasonings of Plato" and his school, nor any of the arguments of almost universal belief in a future life, though I might find something to say about Andrew Lang's theory of the origin of religions, as the ghost theory, and especially the almost universal prevalence of the phenomena called spiritualistic, witchcraft, etc., in all ages and among all sorts of people as stated in his "Cock-Lane and Common Sense."

Only such work as the S. P. R. has been doing and is still engaged in doing can bring at last conviction to thinking, reasonable men, of the fact of an individual, conscious existence after death.

HARRISON D. BARRETT

Responding to your request for a statement with regard to life beyond the grave, permit me to say in brief that my position is this:

That life alone furnishes an explanation for life. That I find life in every physical atom so-called, which to me is but a product of combined life forces to visualize the same to our outward sense. Infinite life, therefore, is the foundation of my philosophy. With that as a working hypothesis, the immortality

of the soul is logically deducible and the continuity of life beyond the grave provable by science. Man's yearning for greater and greater attainments, his desire to fulfill the highest and complete conception of his mind could also assure me that there must be another state in which he can find opportunities to perfect himself, because infinite life is, all the children of men are, and because infinite life is eternal in duration, so must the children of infinite life be co-existing with their parent. Spirit return is provable by induction and deduction, as life is the eternal essence in every man's soul and is forever giving for its own. Such being the case, there can be no possible barrier placed between a loving soul excarnate and its mate or dear one incarnate in the flesh. I hold that these postulates are certainly logical and that they are based upon sound common sense.

ARTHUR J. RUSSELL

If inductive proof of a future life is required, I know nothing better than "The Experiences of Stainton Moses" (see Proceedings Society for Psychological Research); D. D. Home's "Incidents in My Life," London, 1863, or the little book published anonymously in Boston, called "Light on the Hidden Way," written by Mrs. Catherine Paine Sutton.

Personally, I rely more on an experience of my own, deductive in its nature, because it was a kind

of "illumination" on the subject, similar to those collected by Dr. J. M. Bucke of London, Ont., in his book called "The Cosmic Consciousness." The matter is so very personal that it is difficult to tell it in a series of letters designed for publication, but it threw a flood of light on the subject for me, when I presume it would have little evidential weight to another mind. By a sudden and clear illumination, while I was walking on the street, I saw that "all was good" and that there had been in reality no death, but only another step in the steady progress of the soul in its march upward. I know this does not mean much only to the one who experiences it, but I give it in the barest outline for what it may be worth.

DR. ANDREW JACKSON DAVIS

(It may well be said as a brief prelude to the expressions here following, that Andrew Jackson Davis, better than Tennyson, Emerson or the several recognized philosophers and seers of recent times, foreshadowed with most wonderful accuracy the evolution and discoveries of the race during the past half century. He pointed the way to the now universally accepted theory of evolution, to the growth and future of electricity—in telegraphy, telephony, wireless telegraphy, etc.,—to the discoveries in chemistry, light, biology, and the various branches of the natural sciences.

The great researches made by Darwin, Wallace, Haeckel and other noted naturalists in the field of natural history and biology tend with remarkable

unanimity to prove that the purpose of the world's existence, so far as we can comprehend it, from a physical standpoint, is for the development of the individual man, and especially of his individuality. For among the billion and a half of persons on the earth, no two are alike physically; and mentally or spiritually the difference is still greater.—Editor.)

The philosophy of death is the philosophy of change; not of change in the constitution or personality of the individual, but of change in the situation of the human spiritual principle; which, instead of being situated in an earthly body, is placed in a spiritual organization; and, instead of living among the objects and personalities of the planet upon which the individual spirit was born, its situation is so altered as to fit it to live amidst more beautiful forms and in higher societies.

Believe not, that what is called death is a final termination to human existence, nor that the change is so thorough and entire as to alter and destroy the constitutional peculiarities of the individual; but believe equitably, that death causes as much alteration in the condition of the individual as the bursting of a rosebud causes in the situation and condition of the flower. Death is, therefore, only an event—only a circumstance—in the eternal life and experience of the human soul.

In other language, death is simply a birth into a new and more perfect state of existence. Nature, which is the only true and unchangeable revelation

of the Divine mind, is replete with the most beautiful and demonstrative analogies, or with universal processes which perfectly correspond to the phenomena of physical dissolution. Everything is being incessantly "born again," or changed from one state of being into another; and this change is accompanied, accomplished, and confirmed, by traditional movements or processes which mankind term death.

And this is but a door which opens into new and more perfect existence. It is a 'Triumphal Arch' through which man's immortal spirit passes at the moment of leaving the outer world to depart to a higher, a sublimer, a more magnificent country. And there is really nothing more painful or repulsive in the natural process of dying (that which is not induced by disease or accident) than there is in passing into a quiet, pleasant, and dreamless slumber. The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigation into the physiological and psychological phenomena of death, which I was qualified to make upon the person of a diseased individual at the moment of physical dissolution. The patient was a female about sixty years of age.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the superior condition (clairvoyant trance state. See Prof. Alfred Russel Wallace, page 292).

I saw that the physical organization could no longer subserve the requirements of the spiritual principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. * * * The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the spirit was eternally dissolving its copartnership with the material organism.

Now the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere; and, as instantly I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism that permeate subordinate systems and structures. That is to say, the brain, as a whole, suddenly declared itself to be ten-fold more positive over the lesser portions of the body than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark, and cold, the brain appeared light and glowing.

Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled her head, the indistinct outlines of the formation of another head. * * * This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized out of and above the material head, I saw that the surrounding aroal atmosphere which had emanated from the material head was in great commotion; but as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. * * * In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. * * * The defects and deformities of her physical body were, in the

spiritual body which I saw thus developed, almost completely removed. * * *

While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain, but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit rose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two, the spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me that what is customarily called death is but a birth of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world is absolute and complete—even to the umbilical cord, which was represented by the thread of vital

electricity, which for a few minutes subsisted between and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body, immediately subsequent to the separation of the umbilical thread; and that portion of this element which passed back into the earthly organism instantly diffused itself throughout the entire structure, and thus prevented immediate decomposition. * * *

I saw her continue to conform and accustom herself to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark her philosophic tranquillity throughout the entire process and her non-participation with the different members of her family in their unrestrained bewailing of her departure from the earth. * * *

Could you but turn your natural gaze from the lifeless body, which can no longer respond to your look of love; and could your spiritual eyes be opened; you would behold—standing in your midst—a form, the same, but more beautiful and living. * * *

The period required to accomplish the entire change, which I saw, was not far from two hours

and a half; but this furnishes no rule as to the time required for every spirit to elevate and reorganize itself above the head of the outer form.

Without changing my position or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her she descended from her elevated position, which was immediately over the body, by an effort of the will-power and directly passed out of the door of the bedroom, in which she had lain (in the material form) prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere—which, while in the coarser earthly form, we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth and ascend an eminence. Immediately upon her emergment from the house, she was joined by two friendly spirits from the spiritual country; and after tenderly recognizing and communing with each other the three in the most graceful manner began

ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and so fraternally together, that I could scarcely realize the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

O, what a contrast! Instead of beholding that beautiful and youthfully unfolding spirit, I now saw, in common with those about me, the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned. * * *

To the spiritually enlightened, these revealments will possess great weight, and afford much consolation; but to the external intellect, to the materialist, they will appear like the methodical hallucinations of an excited sensorium. To the last-named class I would say that: I depend not upon these spiritual observations and interior communications for a demonstration of the reality of an immediate resurrection and ascension of the spiritual body at the time of physical dissolution. I acknowledge and recommend no authorities but Nature and Reason. Hence, for proofs of the immortality of the soul, I involuntarily turn from the teachings of men and books, to the principles of nature and the sanctionings of my highest reason.

It surely is not safe, nor is it reasonable even, to

believe, as many minds do, that the human soul is immortal, and that its resurrection from the grave is inevitable, merely because it is asserted that Jesus was seen subsequent to His death and burial. Nor is it reasonable to base all our hope and faith in the immortality of the soul, upon the mere speculations and teachings of any form of sectarianism; because the reasoning mind full readily perceives the unsoundness and fallibility of such evidence; and cold, unhappy, involuntary skepticism will be the certain consequence. Those who believe in the authority of men and books, and base their teachings thereon, should understand that they cannot satisfy those who believe in the authority of Nature and Reason.

In this connection, I will state three conclusions to which a deep and far-reaching investigation into the use and universal tendency of nature conducted me. And these conclusions lead legitimately to more sublime and desirable ones, which your own intuition and principle of reason will discover.

We are immortal because:—

(I.) Nature was made to develop the human body.

(II.) The human body was made to develop the human spirit.

(III.) Every spirit is developed and organized sufficiently unlike any other spirit or substance in

the universe, to maintain its individuality throughout eternal spheres.

Each human spirit possesses within itself an eternal affinity of parts and powers; to which affinity there exists nothing sufficiently superior, in power and attraction, to disturb, disorganize, and annihilate.

These are evidences with which the world is not familiar; but they are plain and demonstrative; and are destined to cause great happiness and elevation among men.

In conclusion, I desire to say, that there is nothing to fear, but much to love in a purely natural or non-accidental death. It is the fair stranger which conducts the immortal soul to more glorious scenes and harmonious societies. Let mankind never lament because of the mere departure of an individual from our earth; for the change, though cold and cheerless to the material senses, is, to the interior vision and the ascending spirit, bathed in auroral splendor! To the enlightened mind "there is no more death, nor sorrow, nor crying," to those who live in constant conjunction with Eternal Truth.

EDMOND H. SEARS

We start in life an unbroken company, brothers and sisters, friends and lovers, neighbors and comrades are with us; there is circle within circle, and

each one of us is at the charmed center, where the heart's affections are aglow and whence they radiate outward on society. Youth is exuberant with joy and hope; the earth looks fair, for it sparkles with May-dews wet, and no shadow hath fallen upon it. We are all here and we could live here forever. The home-center is on the hither side of the river; and why should we strain our eyes to look beyond?

But this state of things does not continue long. Our circle grows less and less. It is broken and broken, and then closed up again; but every break and close makes it narrower and smaller. Perhaps before the sun is at his meridian the majority are on the other side; the circle there is as large as the one here; and we are drawn contrariwise and vibrate between the two. A little longer and almost all have crossed over; the balance settles down on the spiritual side, and the home-center is removed to the upper sphere. At length you see nothing but an aged pilgrim standing alone on the river's bank and looking earnestly towards the country on the other side.

CONCLUDING LINES

What the Editor Thinks About It

Some men know what they know, and having this knowledge realize its insignificance compared with what the future has in store for the coming generations. Others are ignorant of their ignorance, and being so, are pretty well satisfied with themselves and the present state of man's knowledge and aspirations.

Here are the proofs of life after death.

But the world is become scientific, and knowledge to have universal acceptance must be of the scientific order; that is, the proposition that man lives after death must be demonstrated in such a manner as to force itself without possible doubt upon every intelligent mind. True, when this kind of a demonstration is in our possession and we shall have learned that death is the gateway or threshold of immortality, we shall doubtless continue for centuries to come to speak of those who have passed through this gateway—as dead, extinct and so on—just as we now speak of the sun rising in the morning and going down at night, an expression and thought we knew four hundred years ago at least to be false.

So fixed are the mental habits of man that ordinarily we express ourselves respecting the phenomena of nature in the language of Moses and Job, rather than that of Newton or Procter, and as we speak, so also do we usually think.

Psychical research will furnish the demonstration of life after death, we are fully convinced, within the next twenty years, probably in a much less time than that. The demonstration will be such as to force itself inevitably upon every intelligent mind. This is the judgment and opinion of the author of this book. Meantime we to-day have infinitely stronger proofs that man does not die with the death of the body than Columbus, on his starting westward across the Atlantic, had that the earth was round—like a ball or globe—as we learned in our primary geographies.

To many of the keenest, brightest, most profound thinkers psychical research has already proven that there is conscious existence after death. The intensity of purpose, the sincerity and ability of the leaders in this branch of scientific research are so well known that absolute reliance may be placed on their integrity and unflinching purpose to have the truth and nothing but the truth.

There is not much poetry or philosophy in psychical research. It is hard fact, laboriously brought up from an unknown world—a world almost as inconceivable to most men as were the facts of the

action of the law of gravitation to our fathers. Take a large ball, for example, and place on the upper surface tiny wooden figures; turn the ball over and they fall off. That was all there was to it, anyone could see it, and he who pronounced the world to be round was not only a heretic against the prevailing religion—and science too for that matter—but he was crazy. To think of holding on to the lower side of the earth, and even moving around in ships and carts without falling off. Why, it was and would be to this day, without a conception of the laws of gravity, simply inconceivable.

So with psychical research, it is working on the nether side, it is looking towards the new country. Many great men say to-day just as the wise men of the Salamanca University said to Columbus: "There is no other side. The world is flat. You are crazy. 'You shall nevermore see the buds unfold in the springtime, nor be awakened by the song of the thrush at dawn.' When you get on the nether side, when you die—you fall off and that is the end of it."

Oh, no. We are pretty well satisfied that that is ridiculous—foolish—in fact we know better, even though we may desire to know still better. There is to-day an important movement under way, inaugurated by some of the members of the American branch of the Society for Psychical Research which, if successful, will forward the work of the society immeasurably. It is in the hands of Professor

Hyslop of Columbia University, which is a guaranty that it will not suffer for lack of earnestness of purpose and full appreciation of the importance of the subject.

To the scientific organization known as the Society for Psychical Research, in our opinion, must we look for the ultimate, unquestionable proof of life after death; and that many of us who are living to-day will "pass up the gang-plank to take ship for the new country," with a knowledge—given us by God if you like—but acquired by reason, observation, experiment and repeated demonstration—that vast and still vaster fields lie before us, that grand and grander possibilities are open to us and invite our better efforts, that greater work, wider travels, higher thoughts and deeper love are our heritage in that new country.

Sunlight is life.

Out into the music of the night, a little way beyond the pyramidal shadow the earth throws into space—on the nether side—there in the illimitable universe—there is everlasting light; there is everlasting ——?

Immortality from New Standpoints.

And the Will therein lieth, which dieth not. Who knoweth the mysteries of the Will, with its vigour? For God is a great Will pervading all things by nature of its intentness. Man doth not yield himself to the angels, nor unto death utterly, save only through the weakness of his feeble Will.

—Glanville.

IMMORTALITY FROM NEW STANDPOINTS

By

ELMER GATES

Professor of Psychology and Psychurgy, Washington, D. C.

INDEX

	PAGE.
PARTS:	
EDITOR'S PREFACE,	321
INTRODUCTION,	323
WHAT WOULD BE PROOF OF IMMORTALITY, .	324
EMOTIONAL BASIS OF MY BELIEF IN IMMORTALITY,	328
VERDICT OF CONSCIOUSNESS AND ITS COSMICAL VALIDITY,	330
ARGUMENT FROM MIND EMBODIMENT, . .	343
HOW IMMORTALITY WILL BE DISCOVERED, IF EVER,	353

EDITOR'S PREFACE.

In segregating Prof. Gates' contribution from the main body of this work I have been governed by its highly scientific character, the originality and profundity of the thought expressed, and the startling, luminous prospects of man's coming knowledge opened up by it to the mind of the student. It is a fitting climax to this Symposium—I was about to say, the voice of Plato at the *banquet*.

It has been my endeavor, throughout, to keep the matter comprising these pages within the easy comprehension of the general reader. In this chapter, however, there is room and need for the closest study. I have placed it apart, therefore, from the rest of the book and in the form of a special scientific supplement. It will be found a deep and lucid essay on this supreme question of life, an essay by one whom, in the judgment of the Editor, future history is likely to pronounce the greatest thinker of his day.

Prof. Gates is but little past forty years of age, yet Prof. McGee of the Smithsonian Institution writes of him: "His work will revolutionize education and lead to greater intellectual progress in the next quarter of a century than has been achieved in all the centuries before." "His work covers the whole range of the sciences," says Prof. Herman T. Lukens, Ph. D. "I am profoundly impressed by his educational ideas and his

experimental originality, fertility and clearness," writes Prof. Geddes, of the University of Edinburgh, Scotland. "I look upon him," says Theodore Dreiser, "as one of the great mental leaders upon whose periodic appearance on the earth the advancement of human thought depends." Ella Wheeler Wilcox, our modern—and greater than—George Eliot writes, "Elmer Gates I consider one of the most remarkable men of his age, if not *the* most remarkable." Prof. Eustace Miles, M. A., Cambridge University, England, says: "I am interested in every aspect of his work and see nothing at fault either with his methods or his conclusions."

Scores of others bear witness to the genius, the originality and pre-eminent intellectual qualifications of Prof. Gates.

Immortality from New Standpoints.

INTRODUCTORY.

My Dear Mr. Thompson: Your several urgent requests for a brief statement of my strongest reasons for believing in the continuance of one's conscious personal identity after the change or biotic crisis called death finds me rather unwilling to attempt to write out my speculations and convictions upon that subject. This reluctance is partly due to the diffidence one might naturally be expected to feel in undertaking to discuss a problem about which there is no definite scientific knowledge; and chiefly because what I have to say is deduced from certain psychologic data contained in one of my yet unpublished books. These data, too extensive and technical to be epitomized in so short an article, are facts derived from certain new and special methods of studying consciousness and of using the mind, and which, if not understood, will deprive my arguments of their main force and meaning. Furthermore, I have no knowledge of any other kind of exist-

ence than those ordinary forms of life with which biologists are acquainted, and my statements must therefore consist of deductive speculations based on psycho-physical principles and on certain difficultly-describable subjective experiences derived from a study of my own consciousness by special methods of experimental introspection.

I do not deem it necessary to refer to any of the well known arguments which, whatever their value, have failed to convince beyond the possibility of a reasonable doubt. In this article I can offer only the merest suggestions of a few of the main points upon which I base the hope that death is but a doorway to some kind of continued existence, the precise nature and conditions of which the world has probably not even guessed. Those who are interested in following further these lines of insight will find them more fully elaborated in some one of my forthcoming books on *Psychology* and *Psychurgy*;¹ wherein will be found data for two other arguments, and the arguments herein given will acquire a much more profound meaning after becoming acquainted with the subject matter of these volumes.

WHAT WOULD BE PROOF OF IMMORTALITY?

Science needs just one inductive fact from a direct observation of the objective conditions of the other life; and whilst I do not deny the possibility that there are those who have had such a personal experience, yet, if such is the case, that experience is so purely personal

¹ *Psychology* is the science of mind, and *Psychurgy* is the art of more skillfully and efficiently using it. As *Psychology* is the science of all mental experiences whatsoever it follows that the sciences as taxonomic groups of experiences are subdivisions of *Psychology*, and that *Psychology* is the science of the sciences, and *Psychurgy* is the art of the arts.

that it is divested of the essential characteristics of scientific proof.

To give a concrete instance of what I would consider to be adequate proof of another kind of existence I will give an hypothetical case. Suppose there were a form of wave-energy somewhat similar to Roentgen Rays, but differing from them as they differ from sound. Let us suppose this new kind of radiant force to be invisible, but that it can be made visible by projecting it upon a wall coated with a substance whose color is altered by the action of the rays. Suppose, further, that all known inorganic and inanimate substances are transparent to that force, so that they can be held in the path of the rays, between their source and the wall, without cutting off part of the rays, and thus causing the color of the wall to be changed over a corresponding area—producing an effect like a shadow. Suppose, also, that it were discovered that a living thing is opaque to these rays and that it casts a shadow as long as it is alive, but becomes transparent at the moment of actual death. If on killing the animal hermetically sealed in a glass tube it were found, after a certain lapse of time, to become suddenly transparent, and if at the same instant a shadow precisely the same shape as the animal were seen to pass out through the wall of glass and move upward in front of the wall, then the presumption would be that some organism, not atomic, perhaps etheric, and capable of passing through glass, had left the atomic body of the animal. If that escaping organism could be caught and made to give evidence that it still possesses mind, then we would have an inductive laboratory proof of the existence of a

“spiritual” organism and of the continuity of life beyond death,—but this would not demonstrate endless existence. If such an experiment can ever be made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will be scientifically demonstrated. It might be argued that the visible animal organism is composed of atomic solids and liquids and gases; and may there not be etheric solids and liquids and gases, the particles of which are infinitesimally smaller than atoms, and might there not be an etheric body composed thereof? Such proof could be made a co-ordinate part of the growing body of scientific knowledge. In the judgment of nearly every scientist in the world such demonstration of the actuality of another life has not yet been made.

(The Editor visited the Elmer Gates Laboratories in April, 1902. He learned then, by personal inquiry, of certain experiments carried on by Prof. Gates in the as yet unknown fields of etheric phenomena and radiant force, which promise to lead to interesting results, but he was unwilling to say much about them until after they shall have been further investigated by others besides himself.—Editor.)

Even if a disembodied or excarnate mind could communicate with me by speech, apparition, materialization, or telepathically, I would still have to be sure that the phenomenon was not an illusion, hallucination or delusion, and even if I were personally sure that such direct communication with a spirit had taken place, the proof would be wholly personal and could not become a scientific datum except to those who, like myself, had had a like experience. In true science the

element of personal testimony is eliminated even to the extent of making a comparative study of the personal equation; scientific proof must be capable of demonstration independently of the element of personal testimony; and a fact must not only prove itself congruous with the whole body of related scientific knowledge, but it must also be capable of direct inductive demonstration under such circumstances and conditions as to leave no possible room for uncertainty or doubt. * *

That which was thought to have been a spectre may only have been a realistically vivid dream, or some pathological aberration of the imagination, or a trick of some designing person; and this may be true even when several persons suppose they have simultaneously seen the same phantom. Persons who have witnessed an apparition—supposing, for the sake of argument, that such things really have an objective existence—cannot complain if others who have not had such an experience refuse to accept such statements as demonstrated science, because the testimony of one person or of a million persons cannot establish a scientific datum, for human testimony is notably fallible and deceptive. There is a higher authority for Truth than testimony, namely, experimental quantitative demonstration; taxonomic congruity with all the other facts of that science to which the given fact belongs; and philosophical consistency with the total body of scientific knowledge. These conditions would be satisfied by the supposed experiments with the etheric organism of an animal, but they are not satisfied by the usual reports of experiments with apparitions, etc.

EMOTIONAL BASIS OF MY BELIEF
IN IMMORTALITY.

Whilst I disclaim the possession of any personal experience tending to directly demonstrate there is an existence beyond death, yet, I must confess, that I have always had what I will call an emotive certainty or a feeling-insight that there is that in my mind which will persist after the death and dissolution of my body. You ask me for my reasons for this certainty, and I reply that I have no reasons, but that such is unmistakably and ineradicably my very definite feeling,—it is not, as I said before, an intellectual conclusion, but an emotive or esthetic insight. It is not a matter of intellective reasoning that makes Viro love *Patiencia* more than *Furiosa*, but a matter of his innate disposition and personal liking, but he can understand intellectually why he prefers one to the other. On the other hand, he cannot tell you why he prefers *Amanda* to *Miranda*, because he is unable to detect any conspicuous differences between them in appearance or conduct; and yet the one holds his heart captive whilst to the other he is indifferent. Why? He cannot give reasons—it is a matter of feeling. Ask a Mozart or a Beethoven why he prefers music to painting, and he will not be able to give you any better reason than that it is more to his taste. Why did Faraday prefer scientific research, and Kant philosophy, and Poe poetry, and Thorwaldsen sculpture? Because of emotive preference and the predilection of feeling. Well, in like manner I find in my emotive nature a feeling of immortality—I find in the very nature of my consciousness a feeling of immeas-

urable oldness—an echo of time immemorial as well as a feeling of necessary endlessness, and I cannot reason away these feelings. Do not understand me to say that I have memories of any former existence or previsions of any future existence,—that to which I refer is far more fundamental than would be such reminiscences and previsions: I cognize in the very nature of consciousness a characteristic that is eternally old and coeternal with Space, Duration and Truth. When I am aware of my consciousness I feel and know that there is in it a factor that was present primordially in the beginningless Cosmos. This feeling is part of my consciousness just as surely as is my love for scientific research or my desire for world-betterment or my veneration for the All; I did not put these feelings there—I found them there when I grew old enough to introspect my mind, and there, in spite of recurrent doubt and criticism, they have remained. This feeling-insight of the endless perpetuity of my conscious identity is one of great certainty—I feel entirely sure that there is for my consciousness a To-morrow after death. It may therefore be said that such belief in immortality as I possessed during the earlier years of my life was intuitive or instinctive—due to the emotional demands of my nature—and based upon a feeling-insight still more fundamental than my emotions—and I could not then and I cannot now weaken these feelings; even when I was led to believe that all known biologic and physical facts were against such an assumption I found in my consciousness, clearer than ever, the feeling of endlessness and also the emotive insight of personal continuity.

THE VERDICT OF CONSCIOUSNESS AND ITS
COSMICAL VALIDITY.

After long experience in experimental introspection and after some skill in the art of consciousing² I began dimly to perceive that this feeling-insight—this emotive certainty—and this consciousness-cognition is inherently and innately the result of the cosmical nature of consciousness, which, having been born out of that-which-is, partakes of ITS universal nature, and thereby finds in the very modes of knowing the evidences of certain fundamental truths of existence; and that therefore my conviction and insight and cognition might be a symptom of an actuality in Nature, and that this feeling and insight might itself be based on a deeper and more universal mode of knowing than my own individual mental capacities,—and this seemed to give me an intellectual ground for my belief.

Consciousness has its own essential nature, which is constitutive of all knowledge according to the nature of that knowing-process, and also, in extension of the idea of Kant, according to the nature of the known; and I seem to understand that this nature of the knowing-process is necessarily congruous with the immanent nature of the Universe—the known—because consciousness, as individualized, has been genetically derived therefrom and is dynamically and psychologically part thereof. If, in the universe of the known, for instance, it is the nature of bodies to have dimen-

² Exposition of Psychology and Psychurgy by Introspective Induction is the title of the third of the forthcoming volumes, and it includes a presentation of the art of consciousing as the method of knowledge-getting and criterion of Truth.

sions, and if a body, no matter how small, could not exist without dimension,—if the very nature of Reality is such as to necessitate that fact,—then, consciousness (being part of that reality and of the same identical nature) must be so constituted as to know that a dimensionless body could not exist. In the same way Consciousness insists, for example, that there is “Something” that had no beginning, and Reason adds: else there would be nothing now; it insists that Space could not have had a beginning, that Duration could not, that Truth could not; and that something or somewhat else than these Three Eternals must have been co-eternally beginningless—a Fourth Eternal, which must have been uncaused; for there was naught antecedent to cause it. That “Something” is the Eternal Mystery of Existence and we may call it Spinoza’s “eternal substance,” “energy,” “spirit,” “God,” or we may name it what we please. Whatever It is, it is that which is the mutationless substrate of the visible and invisible universe of phenomenal manifestation, and in It must have been immanently combined such essential eternal properties as dimensions, persistence, motion and mind:—for if consciousness were not eternally immanent in this Fourth Eternal, how could mind or minds ever have arisen? Consciousness must therefore have been eternally a condition or property of that-which-fills-space, and consciousness must consequently be as universal in that space-filling substance as is motion or gravity. Mind is as much a part of the process of Nature as is the flow of the tides, the growing of grass, or the evolution of the sidereal system. Mind is as inherent in the Cosmos as is motion; and even Mr. Pierce’s

Tychism does not help us to conceive of the origination of mind out of dimension, motion and persistence. If it is not an eternal property of that which was beginningless, then how did mind arise? If consciousness is immanent in Cosmos, then it has a nature more fundamental than our own limited individual experience—it must have a cosmical nature which is constitutive of its own experiences, and if such is the case, may we not expect to find its feeling-insights and deeply intuitive cognitions to be fundamentally true? And if immortality is a fact in Nature, would not consciousness, being an immanent and omnipresent part of Nature, know it just as it knows space to be boundless? When Consciousness studies itself it is studying that factor in Nature which is regnant wherever acts are adapted to ends, whether it be in a cell or in God. And if Consciousness finds in itself a cognition of its own endlessness, then that cognition is there because such is the fact in Nature. Plato's argument that this "fond longing after immortality," being an almost universal aspiration, proves immortality, is upon my line of argument shown to be the effect of a more fundamental insight; because the argument I am offering accounts for this longing and the universality of this belief. I do not account for immortality by saying that God or Nature would not arouse hopes incapable of being fulfilled, as is also argued by Leconte, but by making it an intuitive insight arising out of the immanency of mind in the universe and its consequent acquaintance with the totality of conditions and possibilities, and being part of the entire Cosmos its nature must be the same as that which is fundamental in Cosmos, and therefore its nat-

ural consciousness of itself would lead to such functioning as would inevitably produce the cognition of its own endlessness and the feeling-insight of its continued personal conscious identity,—that is, it would do so if such be the fact in Nature.

Can consciousness directly know any truth about existence which the mind has not inductively experienced beforehand? If so, then we may have further reason for confidence in this feeling-insight. An example of such knowledge anterior to experience is easily given: I have never, for example, found by personal experience that there is not a boundary to space, but consciousness tells me that there can be no such boundary—not merely that there is not such a limit, but that in the very nature of things consciousness knows that there cannot be such a limit,—and reason tells us that even an impassable boundary would only serve to indicate the unlimited extension beyond; I have had no personal proof that duration was beginningless, and yet consciousness knows that anterior to an assignable commencement there was absolutely infinite time—it not only knows that there was no beginning, but that there could not possibly have been a beginning; I have not, according to my present memory, lived always as this particular mind which I now call myself, and yet the consciousness in me knows that the same truths which are now true did not at any remote time in antiquity first commence to be true: God did not at some remote period in the past suddenly wake up and announce that thereafter the “shortest distance between two points would be a straight line”—this truth and such truths were always true and even Omnipotence could not

change them : Truth reigns eternally over Omnipotence, in whom therefore can be no shadow of turning ; and in somewhat the same way my consciousness seems to know that it will survive the death of my body, and I give it the same credence as I give to its cognitions about Space, Duration, Motion and Truth. All this is not demonstration to any but to those who clearly find such insights and cognitions in their consciousness ; and I cannot evade the conviction, based on my own experience, that all persons may by proper training get that kind of skill in consciousing which will enable them to find in their own consciousness the same introspective evidence that I have found, and those who do so find it will indeed have a priceless possession.

In the book previously mentioned, and also in another one of my forthcoming books, entitled "An Introductory Account of the Art of Using the Mind," I have shown that the active process of consciousness by which it becomes conscious of its own nature and states,—(which process I have called consciousing) the true method of knowledge-getting and the criterion of Truth, that the simplest experience or "feeling" which consciousness has in being conscious, is the fundamental experience, premise and datum, according to the nature of and in the terms of which all its other experiences are alone possible ; and that this experience which it has with its own nature and mode of activity has the quality of indubitable certainty incapable of being doubted by any form of sophism, argument or skepticism—that this basic experience is a datum that we absolutely know. All statements that may be put into words may be doubted, but this fact, namely, that

consciousness knows that it is conscious cannot by any possibility be doubted. If consciousness had not that one first experience, then no other experiences would be possible: it is at once the process, the content and the goal of experience. Can consciousness know any more about itself? It can directly know its own nature—it knows that its states are not all qualitatively alike—that changes perpetually occur in the states; and it knows that if it could not detect differences and likenesses in these states it could not know anything whatsoever, and so on. But not only can it know its own nature—the nature of the knowing-process—but it also knows certain fundamental things about the objective world—the Cosmos—its other and completed Self: it knows *a priori* with a certainty greater than the findings of individual experience, for example, that a thing cannot be in two places at once; that a thing cannot move from one place to another and skip half the distance; that parallel lines cannot meet, etc.;—and these knowings of consciousness are confirmed by *a posteriori* experience with things. If in like manner consciousness within itself evidences that it is conscious of its own indefinite perpetuity, then may we not believe that immortality is a fact in Nature? And is not this an insight to which minds will more fully attain as they are more highly evolved, and as they become more and more experimentally acquainted with those higher mentative processes which have hitherto hardly been known to humanity?

Let me reiterate and otherwise state this argument. I may doubt all statements capable of being put into words, but consciousness cannot doubt that it is con-

scious. The mind may indeed doubt any statement that may be made about the origin and nature of consciousness—it may doubt any theory or generalization about consciousness—but consciousness, when it has, so to speak, the “feeling” or “sensation” of being conscious, then it cannot doubt the existence of consciousness: it experiences it immediately and directly; it knows that one fact absolutely, namely, that consciousness exists. With a skepticism far more profound than that of Descartes I may question even the sanity of the mind itself, but consciousness cannot doubt its own conscious experience in being conscious. That particular experience to which I now refer cannot be stated in a proposition—it is simpler than any concept or idea or image or sensation out of which propositions are constructed, and the experience to which I allude is at once the fundamental feeling and the fundamental cognition. It must be experienced to be known, and this experience is the fundamental and first induction,—a bit of knowledge that cannot be doubted—a fact that is a criterion of Truth. Now, can consciousness have further equally indubitable experiences with itself? It can. And therein lies the possibility of knowledge. It may discover, e. g., that there is more than one qualitative state of consciousness; that changes of state constantly and necessarily occur; that states follow each other in a time-sequence; that the states have different intensities; that they vary in duration; that the states mutually modify each other, and so on, and all these experiences constitute inductive data even more surely than do any of the experiences of the mind with objective phenomena. Reread this point, so as to emphasize its import-

ance in your mind. When an inventory is made of all these inductive experiences of consciousness with its own nature and processes, and when these data are arranged according to their different degrees of integration, and when they are taxonomically classified, we have a new domain in psychology—an inductive science of consciousness, or, if you please, an inductive metaphysic.

When we introspectively study the intellectual content of that wondrous subjective domain, we find not only those particular kinds of inductive data to which I have just referred, consisting of experiences of consciousness with itself, but we find also another kind of data relating to the constitutive conditions of objective existence. I would call the former *a posteriori* and the latter *a priori* were it not for the fact that these words have already an accepted philosophical meaning quite different to that which I attach to these two kinds of introspective data,—and yet there is an instructive similarity. When by usual methods of observation, and laboratory experiment, we discover, e. g., that a prism refracts light, we call it an *a posteriori* datum; if, however, in advance of ever having known that a prism would refract light we deduce the idea from known physical and optical laws, then we would, somewhat loosely, call it an *a priori* datum. More strictly speaking, all that humanity has by experience found to be true is *a posteriori* whilst *a priori* relates to cognitions of conditions and things which, whilst they may come to us in actual experience, have their origin in the nature of the mind and are independent of experience, and show what a thing must be if it ever comes into

existence. My extension of the meaning of the *a priori* involves the concept that it is a cognition of the condition of things not merely as the nature of the mind constitutes them, which is the Kantian insight, but that it is also a cognition of the condition of things as they are necessarily constituted by objective nature and by that Total Reality in which the mind is one factor: that is, the nature of the mind and the nature of objective existence are one nature, and the mind has such nature as it possesses because it is part of the Total Reality, and because both the mind and objective existence must conform to the essential truth in accordance with which all things must necessarily exist. These necessary truths are known to consciousness as such, because mind and objective existence have evolved in accordance with such necessary truths.

For my present purpose I will point out that there are two domains of *a posteriori* knowledge; first, the objective domain of inductive experience as hitherto recognized by science, whether it consists of an observation of objective things or of an experimental study of one's own mental processes; second, the subjective domain of consciousness inductively studying itself. In that subjective realm consciousness may (A) make an inventory of its experiences with itself—an *a posteriori* domain which I have ventured to study by special methods, or (B) it may make an inventory of its fundamental cognitions regarding the necessary nature of objective existence;—this might also be called *a posteriori*, because these cognitions are inductively found in the mind, as, e. g., the cognition that Space is and must be boundless, Duration beginningless and endless, that

Motion cannot be discontinuous, and so on ; and on the other hand it might be called *a priori* because whatever comes into existence must conform to these cognitions ; we know beforehand what a thing cannot be or do.

It is most remarkable and of highest philosophic interest that what consciousness finds *a priorily* necessary human experience finds *a posteriorily* to be a fact in Nature.

Consciousness *a priorily* knows that a body cannot skip half the distance in going from one point to another, and human experience has *a posteriorily* found no single instance of discontinuous motion : this demonstrates that consciousness finds in its own nature those cognitions which put it in touch with the eternal nature of existence, and being inherently and eternally part of reality, we do not wonder. To get a convenient point of view, let us for a moment consider Truth, Space and Duration as Three Eternals ; and "That-which-fills-space" as the Fourth Eternal. This Fourth Eternal can exist only according to the condition of what consciousness cognizes as necessary truths, e. g., it is a necessary truth that the half is less than the whole ; that a diameter shall have one particular relation to the circumference ; that the sum of the three angles of a triangle equal two right angles ; that motions take the direction of least resistance, etc. The Fourth Eternal is that which is co-eternal with Duration—uncreated, endless. This Fourth Eternal is the manifested Totality, visible and invisible, known and unknown ; the smallest portion of it must occupy some space, and it therefore has Dimension as an immanent and eternal property ; it has lasted eternally and will last forever and has therefore

Persistence; it is in endless movement, the amount of which motion, physics teaches us, can neither be increased nor diminished, and therefore has as an immanent and eternal property that we call Motion; and if it had not also as an immanent and eternal property that we call Life or Consciousness, then life or consciousness could never have arisen in this Universe. Of the four immanent and eternal properties of "That-which-fills-space" — Dimension, Motion, Persistence and Mind—we are directly aware of only one, namely, Mind, and through that we know the others. Mind is therefore immanent in the Cosmos, co-eternal with it, and omnipresent in it. It is not strange, then, that consciousness has in its own nature a cognition of the nature of the Total Reality,—and being eternally part of the All we may *a priori* expect its fundamental cognitions to be in accord with the very conditions of its own existence as well as of all objective existence.

Consequently, if consciousness, in studying itself, finds its *a priori* cognitions (known by an inductive study of itself) to be *a posteriorily* true, and knows them to be necessarily so, may we not also expect to find its fundamental emotive-insights or feeling-insights to have a corresponding actuality and fulfillment in nature? Now there is evidence that such is the case: consciousness (and the mind which it builds) finds in itself certain feeling-data, e. g., it innately, inherently, and naturally avoids pain and seeks pleasure;—it prefers the happy to the unhappy emotions. This is true of all living things. Now what is its meaning? It is interesting to note, as an explanation of this meaning, that the pleasant states promote and pro-

long life, whilst the unhappy states injure and destroy it! Conversely, all life-promoting experiences become pleasant and all life-destroying actions become painful in the course of evolution. Now, consciousness finds in itself, after the exclusion of all irrelevant matter, a feeling-urging for the *best*, whether that best be known or unknown, and even whether its acquisition involves pleasurable or painful experiences—it is willing to endure pain if for the best; and evolutionary data as well as psycho-physical principles demonstrate that that is best which is ultimately life-promoting, and that if even at first it be painful it will ultimately secure a greater pleasure or satisfaction. In this case the feeling-insight which is *a priori* turns out to be *a posteriorily* true and best; and in this fact is a great lesson.

* * * Again, there is in us more and more as we evolve higher in the evolutionary scale another feeling-insight of an esthetic character which urges us to seek grace, symmetry and beauty. And we have learned *a posteriorily* that graceful movements are most economical of energy; that symmetry means strength; and that beauty means perfection—that the merely useful does not possess the highest utility until it also be beautiful. Thus, in the very nature of esthetic emotion is an *a priori* insight which is *a posteriorily* best. * * *

Once more, in the very nature of emotive activity is the fundamental desire for conscious contact with another self or selves, culminating in the desire for the maximum conscious contact with the total other self—the Cosmos; the mind itself is fundamentally a phenomenon of social interaction between the self and the not-self through sensory experience; in fact, until it has

developed a cognitive relation with the not-self it cannot even have a concept of the self. Now, this desire for others—this fundamental urging towards altruism—is the basis of all social phenomena, and will culminate in a conscious oneness with the Total Reality. What is *a priorily* present in consciousness as a feeling-urging towards others is *a posteriorily* active in organic life as social development and as religious feeling.

* * Now, no factor of consciousness is more fundamental than its cognition for its own continuance, and (in my own consciousness at least) no emotive feeling is more definite than that of the endlessness of my own personal identity; therefore, if it can be shown that the fundamental cognitions of consciousness and its fundamental feeling-insights are *a posteriorily* actual in Nature, and if it can be shown that one of these cognitions of consciousness involves its own endlessness and that its feeling-insights involve its personal perpetuity, then immortality will have been demonstrated.

It is perhaps important to remark that the process of consciousing in making a progressive inventory of its experiences arrives at a point where by means of its fundamental power to detect likenesses and differences, it discovers two great kingdoms of conscious states, namely, first, those wholly due to the experiences of consciousness with itself, some of which are modifiable by volition; and second, those which are derived from the experiences of consciousness with sensations, some of which are modifiable by volition—some belong to the bodily organs and some come from the nerves of special sensation. The first are cognized to be different from the second—the former have a subjective and the latter

an objective character, and thus consciousness, by a process too technical to be here described, finds no chasm to be bridged between the self and the not-self; the individual self is part of the Total Self; you trace your pedigree back to the beginningless Totality—the ALL—you have the Universehood in you: whatever the Fourth Eternal is, *that thou art also!*

ARGUMENT FROM MIND-EMBODIMENT

Psycho-physical experiment proves that conscious experiences, such as those of sensations, intellections, emotions, etc., create structural changes and additions in brain cells, which additions remain as the enregistered memories of those experiences. This was directly proved by extensive experiments upon dogs and other animals, and abundant clinical and pathological evidence shows the same to be the case with man. A dog trained to consciously discriminate between thousands of different tints, shades, pitches and hues of color had a larger development of brain-fiber and a greater number of brain cells than one that had not thus been trained.³

The important conclusion is that the mind-activity creates organic structures, and that mind embodies itself in the mechanism of the body. This is an important law: namely, that states of consciousness embody themselves in material organization. The whole mass of evidence collected in the study of organic evolution is proof that with increase of mental development there is a corresponding increase of anatomical development. If this were not so there would be functional differenti-

³ See *The Monist* July 1895, and the author's forthcoming volumes.

ation without concomitant structural differentiation: there would be functioning without functioning structures, which is impossible. The body of a living creature is a mind-manifesting mechanism; the different degrees of evolutionary development are different integrative degrees of mind-embodiment. If evolution resulted in getting less and less mind it would not be progression but retrogression: evolution is therefore explicable only as a process of mind-embodiment.

If Mind were not, like Motion, Dimension and Persistence, a phenomenon connected with "substance," then it could equally well be manifested by a total and absolute vacuum. An empty space, empty of atoms, ether and of all substance whatsoever, cannot have properties—cannot act or react—cannot be dead or alive, then—only "substance" or "energy" can exhibit activities. So far as we know a living thing (that is, a mind) cannot exist apart from, or independently of, a material embodiment. Mentation is inextricably connected with metabolism; and metabolism is a series of atomic and molecular motions; and it may be true that sidereal motions are connected with higher orders of cosmic mentation. Spencer has said that throughout the Universe in general and in detail there takes place a perpetual redistribution of matter and motion, and to which I would add, there also takes place a redistribution of mind. The Universe is, owing to the mind immanent in all of it, and for other reasons, a Living Totality. The Universe is alive! If my consciousness is born out of the cosmically immanent Mind, then I am a differentiated unit of that cosmical Mind: just as my visible body is differentiant and part of the matter of

the Universe, so my consciousness is part of the Supreme Mind immanently embodied in that Universe. If all minds are taxonomic units in the psychologic totality—if my consciousness is a taxonomic part of the One Consciousness, then, even if my bodily organism were annihilated, my mind would still be a taxonomic part of the One Consciousness and would be rementated into structural embodiment whenever it would consciously recur to the Great Mentator. Let me restate the point: I am a living organism; a new conscious experience makes structural additions to my brain cells, and every conscious state which recurs to me creates a corresponding redistribution of the matter of my organism into an embodiment or enregistration of that given state of consciousness; and likewise, in the living Universe in which I am supposedly a psychologic unit, and a taxonomic sub-unit of the total consciousness, whenever that taxonomic conscious state which is me, is reconscioused by the ALL, I would be re-enregistered in a structural embodiment by the redistribution of the matter of the ALL. I am not merely an anatomical but also a psychologic organ in the Omnicosm. To be a logical part of the whole or a taxonomic part of the whole is to make it quite impossible for consciousness to conceive that whole without becoming conscious of each of its parts, and if I am a taxonomic unit in the Omnicosmic Mind the act of remembering me would re-create me. I don't say this is proof of immortality, but it is a psycho-physical possibility extended from what we know actually takes place in living organisms to what can and probably must take place within the living Universe. If there is One Mind immanent in

Cosmos, and if you as an individual are a taxonomically differentiated conscious state, then that conscious state, which is you, must be mentatively re-embodied whenever it is remembered; nay, it cannot become dis-embodied. If every conscious experience embodies itself in structure, and if a mind cannot exist apart from material organization, then it follows, that if you are a psychologic unit of the Universe, that you must remain embodied in some form of organism visible or invisible.

Why should Omnicosm perpetually undergo internal differentiation and integration, and the endless redistribution of its component Matter, Motion and Mind? The answer is, that in no other way can The Totality remain conscious of itself: consciousness has that nature which makes it impossible for it to exist save in a state of perpetual change. A uniform sensation of pressure becomes quickly unnoticeable—the pressure must perpetually vary or the sensation will cease, and this is true of all conscious states whatsoever. It is impossible to maintain a uniform conscious state. Consequently the Supreme Mind which is embodied in the Infinite Universe in some manner similar to the way in which mind is embodied in your organism, must constantly undergo changes within itself, and to be fully conscious these changes must take place perpetually in every part of itself or it would become unconscious. This state of psychologic change could be maintained only by an infinite series of differentiations and integrations, each one of which in order to keep on changing must continually progress or retrogress mentally, that is, only by conscious evolution of its parts (as creatures or

worlds) can that perpetual change of consciousness take place by which consciousness can exist. And if the individual progresses indefinitely it must ever embody more and more mind, and the limit would, of course, be the becoming conscious of the One Mind, and its Nirvana of Immortality would be its conscious identification with the ALL.

This would indicate that living things are physiologic and psychologic organs within the one organism, and you or I are functional parts of the one infinite mechanism,—that is, of the body of the living ALL. This conclusion is in harmony with the conception of a cosmical mind immanent in all substance, making a One Mind functionally transcendent in Omnicosm,—a beginningless and endless Being whose dwelling place is infinite space, who embodies all power, and in whom we literally live, move and have our being. Let it dwell awhile in your contemplation that something has always been in Space and that if that space had ever been empty of that something it would be empty now, otherwise something could come from nothing. If your mind is like mine, and if you have the same access to your consciousness that I have, you will know that there never could have been a time when there was nothing but empty space—that Something must have beginninglessly occupied that space, uncaused and uncreated,—in the same way that Space, Duration and Truth are uncaused and uncreated. Space is uncaused because it couldn't *not* have been. The Something which has been co-eternal with Duration and Space also couldn't *not* have been, because if at any time it had not been, it could never have come into being. I

say, that if your mind is like mine you will find in your consciousness the unmistakable evidence that "That-which-fills-space" is eternal, and out of it through its endless mutations has arisen the Universe of manifestation, and all that we call Nature. If this Eternal Something had not had in it as an immanent property that which is the basis of consciousness, then life or mind could not have appeared in the Universe. For you cannot deduce mind from such other properties of the Eternal Something as Persistence, Dimension and Motion. If you find in your consciousness the evidence of which I speak, namely, that consciousness must necessarily be as eternal as the "substance" or "energy" or "reality" or "something" which is in Space, then you will understand that consciousness is something connected intimately and componently with every portion or particle of that something, and consequently that mind or intelligence is at the very heart of Cosmos. Now, mind consists in a response to stimuli by which the self adjusts itself to the environment and thus adapts acts to ends, and consequently that "eternal something" which is made up of such properties as Persistence, Dimension and Motion, is also made up of another property which directs these motions intelligently, and we have the conception of an Immanent God. Moreover, all living things act and react upon each other through intervening space by means of several kinds of etheric wave-energy—each mind is in reciprocal action with all other minds. Thus, for instance, every living thing gives off electrical waves when mentally active and in proportion to the degree of its activity, and these waves transmitted through space at the speed of a

hundred and eighty thousand miles per second, modify the mentative processes of the living things upon which they fall. In like manner, there is a growing body of evidence tending to show that under certain physiological, psychological and material conditions sensory images can be telepathically transmitted from one brain to another. These forces by reacting between organisms places them in reciprocal functional relation, more effectually tying them into one unitary functioning than the different organs of the body are tied together by nerves and nerve-fibers. There is much evidence proving that all minds on the earth are tied together into One Mentative Process—it is as if we were all standing in the surf of the great cosmical ocean and felt the same wave at the same instant. Furthermore, all minds according to their degree of knowledge are guided by the same truths, and in all minds the same kind of consciousness is at work, and thus it is that we are led to the conception that the earth as a whole is the center of a cosmical mentative process of evolutionary development differentiating itself into millions of creatures of every taxonomic degree of mind-embodiment. If the other worlds of space are peopled with life, then they too are mentative organs of the Cosmos, and are tied together by interplanetary wave-motions through the ether, and we are led to the conception of a sidereal functioning, and so on, including Omnicosm as a living unit—as one functional mental totality—and this is the conception of the Functional God: the eternally begotten ALL. Once more, every mental integrant is composed of sub-units of which it is the psychic synthesis. Thus, as I have elsewhere more elaborately demon-

strated, out of sensations of the nine kinds the mind constructs images of objects, each image being a synthesis of all the sensory experiences which the mind has had with that object. The sensations are actually embodied in the brain as enregistered memory-structures consisting of chemical and anatomical additions to the brain-elements, and by means of fibers the different sensation-enregistrations are associatively integrated into an image. Now, no one of these sense-cells could entertain that state of consciousness which we call an image, because an image-consciousness is one taxonomic degree higher than a sensation-consciousness. In like manner, out of segregated images the mind constructs concepts, and the concept-consciousness is one taxonomic degree higher than an image-consciousness, and so on, through ideation, thinking, etc. If there is a mental unit which is a synthesis of all the individual minds on this earth, then that unit is one taxonomic degree higher than the most advanced human mind on earth; and if there is a synthesis of the world-minds of all the planets in space, then that intelligence is one taxonomic degree higher still, and so on, until we arrive at the conception of the final synthesis of all highest orders of intelligences, which would be a conscious state transcendently higher than its highest units, and this is the conception of the Transcendent God. I have given these three conceptions more as an allegory or symbol of some corresponding reality, which, in my opinion, science is some day destined to work out; and I have ventured this speculation to facilitate the conception of a Living Universe in which all creatures of all grades are functional parts of the one mind. And

in such a universe-embodied mind each creature, as a taxonomic part, is a memory enregistered in the infinite organism, and as such would have an endless progressive existence.

The key-note to this special argument lies in the conception of what is meant by being a taxonomic unit in, and part of, the Supreme Mind. When I say that I am materially part of the Universe I allude to the fact that my body is a lump, chunk or piece of the total amount of matter of the Universe; and by being dynamically part of the ALL I mean that my body represents in its activities a definite amount of energy which is part of the Infinite Energy; but when I speak of myself as a differentiant out of, and psychologically part of, the Infinite Consciousness I do not mean an amount of matter or a quantity of energy, but a separately discriminated and discriminable conscious state which differs from all other conscious states in the ALL in two ways: 1st, according to the fundamental power of consciousness to detect likenesses and differences in its own states this particular differentiated state which in me has qualitative peculiarities of its own; 2d, it is of a given integrative degree in the taxonomic scale of conscious states and as such represents a psychic quantity. By psychic quantity I mean the relative degree of taxonomic inclusion or subsumption; thus, a sensation is a taxonomic unit in an image; images are taxonomic units in concepts; and concepts are units of an idea. An idea must consist of relations between at least two concepts, and each concept must be an integration of at least two images, and so on. Now, two concepts represent a larger psychic quantity or a wider taxonomic

domain than one concept,—and a concept covers a larger domain of natural phenomena than an image. It is in this sense that I speak of a man's mind as being a psychic part or a taxonomic unit in the Omnicosmic Mind; and being a taxonomic concept a man must bear taxonomic relations of inclusion and exclusion, of subsumption and supersumption, to the One Mind, and, as such, forms an integral and logical part of the total consciousness; and as such cannot be forgotten, and being kept in the consciousness of Omnicosm, must be embodied in an amount of matter and energy corresponding to that man's evolutionary degree of mind-embodiment, because consciousness cannot exist apart from organized substance.

Hence also, man's organism is part of the organized mechanism of Omnicosm according to the degree of his mind-embodiment.

All that takes place in infinite Space must be due to a differentiation and integration of the perpetually-redistributed activities of the "eternal substance," and every integrant is genetically, materially, dynamically, spatially and psychically part of that ALL; and as a psychic part of the ALL must be biologically embodied, because mind cannot exist apart from matter; and every embodiment must be more complex structurally according as it is more complex and evolved mentally. Important consequences follow from this which I will not enumerate.

HOW IMMORTALITY WILL BE DISCOVERED, IF EVER

If immortality is a fact in Nature, then the steady progress of Science may be expected eventually to discover it; and the best way to promote progress towards that end is to abandon theorizing and speculations and devote our time to the advancement of every science and of every part of science, without preferment for one part over another. It is the business of the investigator in studying any given science to acquire correct images of all the objects of his domain, giving preference to no one class over another; it is his business to get all the correct concepts and ideas of his subject without being biased for financial or other reasons towards any one class of concepts—otherwise his mental content will be neither a logical or a taxonomical whole; and with reference to the general advancement of science it may be said that no one science should be given preference over another, but to the fullest extent of our powers and facilities all the sciences should be equally advanced, and in that way we may hope for the quickest solution of those riddles of the Universe which have so persistently baffled faith and philosophy. Hypotheses and theories generally misinterpret all the facts and phenomena subsumed under them, and a theory not only misleads the individual for a part or whole of his lifetime, but such theories have misled whole races of people for hundreds and thousands of years. Only Truth can safely and surely lead us to more truth, and if progress is to be efficiently promoted it will be necessary to get together in classified form every fact which can be inductively demonstrated; and from this

taxonomy of knowledge we must eliminate all personal interpretation, falsehood and theory. There is in every science a certain number of things that can be absolutely known, and such facts will remain true a million years from now, and in so far as they guide us at all they will guide us more wisely than mere theories and beliefs. Such a body of inductive knowledge is the Revelation which Cosmos has been making to Man—the collected, verified and classified sum of demonstrated knowledge constitutes the true Scriptures of the Human Race, and in its application, through invention and otherwise, we have the true methods for the betterment and redemption of humanity; and the greatest opportunity of the age consists in applying trained minds to extending science and in applying it to the amelioration of human conditions. As all discovery and invention must be made by the mind; and as all knowledge consists of mental content; and as all growth and progress is mental progress, it follows that an art of more skillfully and efficiently using the mind must be the method by which Science is to be extended and applied. Psychology is the science of all mental experiences, and it is therefore the science of the sciences; and all knowledge of any science consists of intellectual experiences with the things of that science, and by the art of consciousness we can eliminate theory and hypothesis and falsehood from scientific data and thus there will be produced a body of actual knowledge, incapable of being doubted, and safe for the guidance of conduct, because so far as it goes it is true. There is no more important undertaking for the human race than the getting together of the total sum of its verified

knowledge and the provision of facilities for more readily and completely teaching and applying it.

It can be shown that the order of anatomical evolution and the taxonomic order of psychologic development and the logical order of the evolution of science are one and the same thing; and that when there is placed in the human brain the taxonomic knowledge of any science there is but little needed besides a few years of rest and growth to cause that brain to take the next step in the extension of that science; but that step can be much facilitated and augmented by a scientific art of using the mind. The most important instruments in a laboratory are the minds that make the experiments; and the most important assets of the world are its discoverers and inventors. If an organization can be effected consisting of trained mentators devoting their lives philanthropically to the ascertainment and application of Truth; if these mentators can be selected from the best minds of each race, nation, profession, vocation, etc., and furnished with the collected and verified sum of knowledge and with adequate experimental facilities they will rapidly solve the world's problems by promoting equally the progress of all sciences. A good mentator must be good emotionally and morally as well as intellectually, and the application of knowledge to the development of character is one of the most important steps in the Mentative Art.

In the Mentative Art science is becoming conscious of its own true method—a method by which the mind discovers and invents and learns to appreciate utilities and beauties; and the most fundamental opportunity of man consists in getting more mind and learning how

to use it. Hitherto genius has blundered along haphazardly, achieving success through myriads of useless failures; and that facility which has hitherto been limited to a few great minds will under the new methods become the inheritance of the majority, and through the Mentative Art the modern age will harness the greatest force of Nature—MIND—and put it to solving the problems of humanity. In this way, by the gradual increase of the amount of mind possessed by individuals and by teaching them how to use their minds and by giving them the classified sum of actual knowledge and proper experimental facilities with which to work, will they solve those interesting problems to which science as yet has given us no answer. Personally I am profoundly convinced that science will find MIND immanent in, and functionally regnant over, Nature; will demonstrate the value of a moral and ethical life and show its religious relations: that which perfects a man as a person is morality, that which perfects his relations to others is ethics, and that which perfects his relation to The ALL is religion.

One more word: Science constitutes the first world-movement in the history of the earth: all other religions and systems have been confined to some particular race, nation, sect or tribe; and these systems in the history of humanity have appeared and disappeared like clouds in the sky. But recently there has arisen a movement that has won the respect and devotion of the best minds of every race, nation and country, and by its very nature it is destined not to be superseded by something else after a few centuries or a few thousand years: it is the world-taste for the study of inductive science and its

beneficent application through inventions, etc. This movement began about the time of Thales in ancient Greece; it was revived in Copernicus, Galileo and Kepler; it was brought forward through Newton and his contemporaries, and was evolutionized and revolutionized by Darwin and his colleagues; and hundreds of heroic pioneers have patiently added to the sum of knowledge; inventors and practical men of all kinds have applied it to immediate world-betterment. This world-movement has touched every hamlet and tribe on the face of the earth and has left not intolerance and persecutions, but blessings of all kinds; it has given us better homes, better foods, better clothes, better health,—it has brought us the telegraph, the telephone, the railroad, anæsthetics, antiseptics, longer life and myriads of good and useful things. Amongst the devotees of every religion, and the peoples of every race, nation and country we find the best minds looking to science for the solution of their problems, and we have thus already before us a world-movement and the basis for a world-federation. To get more mind and learn how to use it in discovering and applying truth is the basis of an active Universal Brotherhood. This great world-movement, as yet unorganized, is “in the air;” it is the Zeit-Geist of the time; and it inaugurates a millennial cycle for humanity. This movement cannot be led by any one person or body of people, as most religious movements have been; it accepts for its creed and charter and leader nothing less than the total ever-growing body of inductive scientific knowledge—the Revelation of Science; and its method will be the art of using the mind as that art may hereafter be developed. This will

put the control of the world into the hands, or rather into the brains, of the best minds of each class and community; and when once a more highly developed science and art shall have been applied to the scientific begetting and rearing of children, and to their early education; and when a race of more normal people shall, by means of a perfected mentative art and with an extended scientific knowledge, have been applied to the systematic ascertainment and application of Truth, carried on as a religious mission, then we may expect that a rapidly increasing knowledge of the Universe—a synthetic science—will lead to the solution of the various problems that now perplex us,—and among them the problems of God, Freedom and Immortality. We may anticipate the gradual obliteration of war, disease and crime. Following this recent extraordinary intellectual development will be a period of corresponding emotive development in which Humanity will learn to appreciate the utilities, beauties and opportunities of existence.

Why all this about the progress of science and the extraordinary world-movement that is revolutionizing humanity? Because I wish to emphasize one important point, namely, that there is that in the Universe which has succeeded, and is succeeding and will continue to succeed,—it has produced worlds and peopled them with evolving life; it has revealed to us a body of actual knowledge; in the very fact that evolution has taken place it shows the triumph of good over evil—the victory of knowledge over ignorance—of pleasure over pain. And that which has succeeded is MIND, or consciousness; and MIND is part of the universe, is imma-

nent in it, has the eternal nature expressed in it; and you and I have inherited that nature, and are possessed of the spirit, meaning and promise of that greatest mystery of existence,—consciousness,—and by means of Mind all possibilities are open to us; and when we study its nature we are studying the nature of the Supreme Mind, and are directly conscious of that which has been eternally regnant in Cosmos. Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or subjective world. All possibilities are opened to consciousness, and the possibilities of the Universe are infinite; and among these possibilities, as I hope I have shown, are those of an endless progressive existence in a Universe at whose head is an Infinite Mind, of which we are functional parts.

INDEX.

Contributors and Authorities.

SCIENTISTS.

- Baclé, L., Engineer, Paris, Contribution of, 49 to 50.
- Bayley, Dr. Weston D., Philadelphia, Contribution of, 52 to 55.
- Brunot, Prof. A., Master of Conferences, Sorbonne University, Paris, Contribution of, 68 to 69.
- Crookes, Prof. Sir William, F. R. S., London, Expression of in (Modern Spiritualism), 73 to 85.
- Duciaux, E., Member of the Academy, Director Pasteur Institute, Paris, Contribution of, 48.
- Dungan, Prof. D. R., Pres. College, Canton, Mo., Contribution of, 70 to 71
- Eulenberg, Dr. A., Prof. University of Berlin, Contribution of, 87 to 88
- Flammarion, Camille, Secretary General French Astronomical Society, Paris, Expressions and Investigations of, in Urania, Lumen, The Unknown, 92 to 103
- Flournoy, Professor Th., University of Geneva, Geneva, Switzerland. His theory of telepathy, 89 to 90
- Fouillée, Professor A., Member of the Institute, Paris, letter and reference, 90 to 91
- Gates, Professor Elmer, Director and Founder Elmer Gates Laboratories of Psychology and Psychurgy, Washington, D. C., Contribution of, 319 to 359
- Héricourt, Dr., School of Medicine, Paris, Contribution of, 85 to 86
- Hartzog, Professor Henry S., President Clemson College, S. C., Contribution of, 51

- Hudson, Thomson Jay, Ph. D., Detroit, Author "Law of Psychic Phenomena"; "Scientific Demonstration of a Future Life"; etc., Contribution of, 60 to 67
- James, Dr. H. F., St. Louis, (See Psychical Research).
- James, Professor William, Harvard University, Expressions on Immortality, 91 to 92
- Jolre, Dr. Paul, President Society for Experimental Psychology, Lille, France, Contribution of, 35 to 39
- Lombroso, Dr. Cesare, Professor of Psychology, University of Turin, Contribution of, 35
- Massey, C. C., Expressions of, 58 to 59
- Mendélleff, Professor D. I., Director Government Bureau Weights and Measures, St. Petersburg, Contributions of, 88 to 89
- Newcomb, Astronomer, Washington, D. C., Letter, 69
- Ochorowicz, Dr., Professor University of Lemberg, Expressions of, 71 to 72
- Perrier, Edmond, Director of the Museum, Paris, Contribution of, 69
- Potter, Bishop H. C., New York, Letter of and reference to Professor Shaler, 39
- Nichols, Prof. James H., Boston, Expressions of, 50 to 51
- Shaler, Professor Nathaniel S., Dean of Lawrence Scientific School, Professor of Geology, Harvard University, Expressions on Immortality, in "The Individual", 39 to 48
- Scozzi, Dr. Visani, Florence, Italy, Contribution of, 55 to 58
- Van Glesen, Dr. Ira, New York, Letter of and reference to Prof. Clifford, 104
- Van der Naillen, A., President School of Engineering, San Francisco, Contribution of, 86 to 87
- Ward, Dr. Duren J. H., Iowa City, Iowa, Contribution of, 59 to 60
- PSYCHICAL RESEARCHERS.
- Beeson, Dr. Hamilton A., Leedsburg, Ohio, Contribution of, 175 to 176
- Burgess, Dr. O. O., San Francisco, Contribution of, 183 to 188
- Gibler, Dr Paul, Late Director of the Pasteur Institute, New York, Contribution of, 176 to 182
- Hodgson, Richard, LL.D, Secretary of the American Branch, Society for Psychical Research, Boston, Expressions of, 121 to 127
- Husted, Dr. A. D., Pittsburg, Pa., Contribution of, 153 to 154
- Hyslop, J. H., Professor of Logic and Ethics, Columbia University, New York, Investigation and expressions on Mrs. Piper, 10; 107; 154 to 166
- James, Dr. H. F., St. Louis, Contribution of, 72 to 73

- Lang, Andrew, London, Contribution of, 143
- Lay, Dr. Wilfrid, New Rochelle, New York., Contribution of, 133
- Lodge, Prof. Sir Oliver, F. R. S. President Society for Psychological Research, Birmingham, England, Answer to query and general expressions of, 10; 107; 134 to 143
- Myers, Frederic W. H., Late President Society for Psychological Research, Expressions of, on subject of survival, 113 to 120
- Quilby, Rev. John W., East Bridgewater, Mass., Contribution of, 133
- Richet, Professor Charles, Member of the French Academy of Sciences, Director of the Scientific Review, Paris, Convictions of Through Psychological Research, 166 to 175
- Robbins, Ellen Rice, Manchester, N. H., Contribution of, 196 to 197
- Savage, Rev. Dr. Minot J., New York, Expressions of, in "Life Beyond Death", 143 to 153
- Van Eeden, Dr. Frederick, Bussum, Holland, Investigations in Psychological Research and Convictions of, 127 to 133
- Wells, Dr. David W. Boston, Contribution of, 120 to 121
- Whiting, Lillian, Expressions of, 188 to 196
- PHILOSOPHERS.**
- Anderson, A. W., Ph. D., President Macalaster College, St. Paul, Contribution of, 230 to 231
- Bantandler, Cardinal, Rome, Contribution of, 247 to 248
- Bryan, Wm. J., Lincoln, Contribution of, 260 to 261.
- Butler, Dr. Hiram E., Editor and Author, Applegate, Cal., Contribution of, 219 to 222.
- Butler, Prof. Nathaniel, President Colby College, Waterville, Me., Contribution of, 237
- Carus, Dr. Paul, Editor and Author, Chicago, Letter and expressions of, 243 to 247
- Colville, W. J., Expression of, 240 to 243
- Emerson, Ralph W., Reference and opinions of, 252 to 253
- Gasc-Desfosses, Ed. Professor Philosophy, Paris, Contribution of, 205 to 214
- Gibbons, James, Cardinal Archbishop of Baltimore, Expressions of, 222 to 228
- Grasset, Dr. J., Professor Faculty of Medicine, Montpellier, France, Contribution of, 215
- Harris, Dr. W. T., Commissioner of Education, Washington, D. C., Contribution of and reference, 237 to 239
- Hebard, Dr. Chas., Mondovi, Wis., Contribution of, 257 to 258
- Helghton, Henry E., Lawyer, San Francisco, Contribution of, 235 to 237
- Hills, Rev. Newell Dwight, New York, Expression of, 200; 261 to 267
- Jessup, Dr. Halton I., Philadelphia, Contribution of, 239

Kant, Immanuel, Reference and Expressions of, 258 to 260; 270

Knowles, Edward R., LL. D., West Sussex, Mass., Contribution of, 229 to 230

Linford, Professor James, President Brigham Young College, Logan, Utah, Contribution of, 215 to 216

Mercer, Dr. Edward W., Philadelphia, Contribution of, 235

Newton, Rev. R. Heber, New York, Contribution of, 205

Nunn, Dr. Richard J., Savannah, Ga., Contribution of, 214 to 215

Osborne, Professor J. W., Palo Alto, Cal., Contribution of, 216 to 218

Pitzer, Dr. Geo. C., Los Angeles, Contribution of, 218

Putnam, Frank A., Editor National Magazine, Boston, Contribution of, 216

Reid, Dr. H. A., Pasadena, Cal., Contribution of, 232 to 235

Sinnett, A. P., Author, London, Expressions of, 248 to 252

Thomas, Dr. H. W., People's Church, Chicago, Contribution of, 222

Tarkhane - Mourawoff, Prince Jean de, Professor, University of St. Petersburg, Contribution of, 228 to 229

Vivekananda, Swami, Expressions of, on Immortality, 200; 253 to 257

Warren, W. F., S. T. D., LL. D., President Boston University, Boston, Contribution of, 248

Waterloo, Stanley, Author, Chicago, Contribution of, 231 to 232

Whitton, J. M., Ph. D., Author, New York, Contribution of, 218 to 219

Wilcox, Ella Wheeler, Editor and Author, New York, Contribution of, 15.

SPIRITUALISTS.

Barrett, Harrison D., Editor Banner of Light, Boston, President National Spiritualists' Association, Needham, Mass., Contribution of, 299 to 300

Crookes, Sir William (see Scientists).

Davis, Dr. Andrew Jackson, Vineland, N. J., Expressions on Significance of Death and Evidence of Survival, 301 to 311

Fiammarion, Camille, (see Scientists).

Gibler, Dr. Paul, (see Psychological Researchers).

Kingsbury, Hon. B. B., Defiance, Ohio, Contribution of, 296 to 299

Peebles, Dr. J. M., Editor and Author, Battle Creek, Mich., Contribution of, 281 to 282

Richmond, Cora L. V., Lecturer, Chicago, Contribution of, 277 to 281

Russell, Arthur J., "The Journal," Minneapolis, Contribution of, 300 to 301.

Sears, Edmond H., Reference 311 to 312

Stead, Wm. T., Editor Review
of Reviews, London, Expres-
sions of, and Reference, 282
to 285

Wallace, Professor Alfred R.,
F. R. S., Dorset, England,
Contribution of, 285 to 296

Savage, Rev. Minot J., (see Psy-
chical Researchers).

SUPPLEMENT.

Gates, Professor Elmer, Found-
er and Director Elmer Gates
Laboratories of Psychology
and Psychurgy, Washington,
D. C., Immortality from New
Standpoints, 319 to 359

UCSB LIBRARY

X-80312

X-80312

THE LIBRARY
UNIVERSITY OF CALIFORNIA
Santa Barbara

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 653 556 1

